

Livelihood Conditions of Displacement Tamang
(A Study of Migreted Tamangs of Jwalamukhi , Dhading)

**A Thesis Submitted to the Department of Sociology, Faculty of
Humanities & Social Sciences Partial Fulfillment for the
Requirements of the Master Degree of Arts in Sociology**

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LETTER OF RECOMMUNDATION

This is to certify that Mr. Arjun Prasad Thapaliya has completed this dissertation entitled *Status of Livelihood Conditions of Displacement Tamang* (A Study of Migreted Tamangs of Jwalamukhi , Dhading) under my guidance and supervision, this is his original work therefore I recommend this dissertation for final evaluation and acceptance.

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LETTER OF APPROVAL

The dissertation entitled *Status of Livelihood After Displacement of Migrated Tamang Community of Dhading* submitted by Mr. Arjun Prasad Thapaliya has been evaluated and accepted for the partial fulfillment of the requirements for the Degree of Master of Arts in sociology.

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ABSTRACT

This study aims to examine roles in *Status of Livelihood After Displacement of Migrated Tamang Community of Dhading*. This also explores the critical influences of the women in household resource mobilization.

This study investigates the status of livelihood among the Tamang community in Dhading who have been displaced. It focuses on the socio-economic challenges they face after being forced to leave their homes and migrate to new areas. The findings indicate that displacement has significantly impacted their economic stability and access to resources. Many Tamang individuals have low levels of education, which limits their ability to secure well-paying jobs and contributes to their reliance on informal and precarious employment. This lack of stable income, combined with limited access to social services and support networks, has intensified issues of food insecurity and economic hardship.

The research design, sampling procedure, nature of data and collection data, collection instruments and data analysis. Dividing the area into groups, like different shelters or resettlement sites, and randomly choose some of these groups. Among them 30 household is selected as the sample population for the study by simple random sampling as sample size.

The study also highlights that the displacement has disrupted traditional livelihood practices, such as farming, and forced many to adopt new, often less reliable, means of earning a living. The community's ability to adapt is further constrained by their marginalization and the inadequate support from governmental and non-governmental agencies.

Addressing these challenges requires a comprehensive approach that includes improving educational opportunities, creating stable job prospects, and enhancing food security. Effective policy interventions and support mechanisms are crucial to help the Tamang community rebuild their lives and achieve greater resilience in the aftermath of displacement.

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ABBREVIATION

CBS	:	Central Bureau of Statistics
FAO	:	Food and Agriculture Organization
GOS	:	Government organization
HH	:	Household
IDM	:	International Displacement Monitoring
IDMC	:	Internal Displacement Monitoring Centre
INGOs	:	International Non-Government Organization
KTM	:	Kathmandu
LRM	:	Livelihood Resilience Measurement
MA	:	Master of Arts
SLF	:	The Sustainable Livelihoods Framework
T.U.	:	Tribhuvan University
UN	:	United Nations
UNDP	:	United Nation Development Program
UNHCR	:	United Nations High Commissioner for Refugees
VDCs	:	Village Development Community

Chapter -I

Introduction

1.1 Background of the study

The compulsion to leave of people from their hometown of origin, or home is known to as human displacement. Everybody that is living is capable of displacement, but when it comes to the people of the world, it occurs usually and has an almost endless number of reasons. There are many possible causes of displacement. Usually, these can be divided into three more common categories and generally, these three headings include all types of displacement. Disaster destroys entire societal production and infrastructure systems and it seriously interferes with daily life and reduces opportunities to earn income in earthquake-affected areas. An internal conflict such as race, religion, politics and natural disasters such as an earthquake and floods are the major areas of the researcher to cover recent devastation. Hunter argued that moreover it is devastating to reflect the cause and effects of disasters. Hence, migration opens various scopes that begin after forced displacement. It is possible to view displacement from a different lens. Many arguments, perspectives, theories and essays are possible to make after studying the migration process (Hunter, 2012).

Disaster-induced displacement happens when people are forced to leave their homes due to natural disasters like floods, earthquakes, or hurricanes. According to the Internal Displacement Monitoring Centre, about 24 million people are displaced each year because of these events (IDMC, 2021).

When people are displaced, they often lose access to important resources such as land, jobs, and community support, which are crucial for their livelihoods (Nussbaumer et al., 2018). This loss can lead to long-term challenges like poverty and food insecurity (Schwerdtle et al., 2018).

The type of displacement whether temporary or permanent also affects how quickly people can recover. Temporary displacement may allow individuals to return home faster, while permanent displacement can cause lasting changes in their lives and

communities. Vulnerable groups, including women and children, often face even greater difficulties during this process (Bettini, 2017).

Understanding the effects of disaster-induced displacement on livelihoods is essential for creating effective support systems and policies. This study will explore these impacts and suggest ways to help affected communities recover and build resilience.

Transfer Caused by Natural disasters When disasters happen, people have to move because of serious harm or since the natural environment is changing and cannot maintain a human population forever. The majority of disaster relocation is caused by natural disasters such as rainfall, flooding, and landslides. But the continuing impacts of climate change and damage to the environment are causing more and more of people to migrate.

According to the United Nations High Commissioner for Refugees (UNHCR), the number of people forcibly displaced from one country to another, or within their own country, has almost doubled in the last ten years; there were 41 million forcibly displaced people in 2010, and the figure had risen to 89.3million at the end of 2021. This is the highest number ever recorded (UNHCR 2021).

Displacement and livelihood have a combination relationship involving social, psychological, and financial aspects. Developing effective solutions and policies for helping displaced populations in reconstructing their lives needs an understanding as well as awareness to these methods (Hsiang, 2017).

International experiences show that disaster generates a series of displacements. It causes involuntary and forced migration. All over the world, various international communities have been already addressing many aspects of disasters triggered by earthquake, landslide, high floods, hurricane and tsunami. They cause for as the human mobility to cope with different current and future challenges associated with the disaster. In 2015, India, China and Nepal accounted for highest numbers of displacement, with 3.7 million, 3.6 million and 2.6 million, respectively. Over the past eight years, 203.4 million displacements have been recorded, it is an average of 25.4 million each year. International Displacement Monitoring report states that, unlike like China and India, the number of people displaced in Nepal was also high in comparison to its population size, according to the (Bilak, 2016).

In 2020, conflict and disasters triggered 40.5 million new internal displacements across 149 countries and territories. "Conflict, violence and disasters continue to uproot millions of people from their homes every year Internal Displacement Monitoring Centre (IDMC, 2019). Estimated populations of 79.5 million have been forcibly displaced worldwide due to conflict, violence, human rights violations and events seriously disturbing public order (Lahn & Grafham, 2019).

Forced displacement due to natural hazard-induced disasters is large-scale and it is a global phenomenon. The UN Guiding Principles on Internal Displacement identify natural disasters is one of the leading causes of internal displacement along with conflict, infrastructural projects and human rights violations United Nations Commission on Human Rights. Many countries are frequently confronting with emergencies such as natural disasters, civil wars and other social and political conflicts. These emergencies cause severe losses in social and productive assets, the displacement of people and enormous damages in infrastructure, resulting in the long-term stagnation of economic growth and worsening overall social development (UNDP, 2002).

United Nations International Strategy for Disaster Reduction defines a disaster as a severe disruption of the functioning of a community or a society involving widespread human, material, economic or environmental losses and impacts, which exceeds the ability of the affected community or society to cope using its resource'. The same report states that disaster like earthquake impacts include loss of life, injury, disease and other adverse effects on human physical, mental and social well-being, together with damage to property, destruction of assets, loss of services, social and economic disruption and environmental degradation. The potential disaster may impacts on several losses, human lives, health status, livelihoods, assets and services, and may occurs to a particular community or a society over some specified future period. Disaster risks comprise different types of potential losses, which are often difficult to quantify (Polenberg, 2015).

Similarly, the International Federation of Red Cross Society, defines disaster as a sudden, calamitous event that seriously disrupts a community or society's functioning and causes human, material'. Economic or environmental losses that exceed the community's or society's ability to cope with using its resources and disasters can

have human origins. On the other hand, technological or manmade disasters are caused by humans and occur in or close to human settlements. It includes environmental degradation, pollution and accidents. There is a range of challenges, such as climate change, unplanned-urbanization, under-development/poverty as well as the threat of pandemics, that will shape humanitarian assistance in the future (Anhorn, Lennartz, & Nüsser, 2015).

According to the Global Report on Internal Displacement during the 2021 year alone, there were 27.8 million new displacements associated with conflict, violence and disasters in 127 countries, grabbing what they could carry and fleeing their homes in search of safety. There were no overall global estimates for persons still affected by disasters in 2015, but hundreds of thousands were found to be living in some type of chronic displacement in a sample of instances. Disasters displaced around 19.2 million people across 113 countries in 2015, more than twice the number who fled conflict and violence. The great majority of people were displaced in developing nations, and tiny island countries were particularly badly struck due to their small size. South Asia accounted for almost one third of the world's new disaster displacements in 2020. In South Asia around 9.2 million displacements were recorded, an above-average figure for the second year in a row. (Bilak, 2016)

The long-term effects of displacement are equally troubling. While some may be able to return home after temporary displacement, for many, the move is permanent, forcing them to rebuild their lives in unfamiliar and often less supportive environments. This upheaval can lead to lasting emotional, social, and financial challenges. Displacement is not just a physical move; it disrupts the fabric of communities, and the process of recovery can be slow and painful. Ultimately, the need to understand and address the effects of displacement is critical for creating more supportive policies that help people rebuild their lives with dignity and hope.

1.2 Statement of the Problem

The Tamang community in Dhading has faced significant hardships due to natural disasters such as earthquakes and landslides. These events have forced many Tamang families to leave their homes and traditional ways of living, leading to major changes

in their daily lives and economic conditions. It is important to understand how their lives have been affected and what can be done to help them recover and thrive.

One of the main issues is economic instability. The Tamang people have traditionally depended on farming and raising animals for their income. However, after being displaced, many have lost their land and livestock, making it difficult to earn a living. They often have to take low-paying jobs in cities, which leads to financial instability and increased poverty. This shift from a stable, self-sufficient lifestyle to uncertain and poorly paid work has serious implications for their economic well-being.

Housing conditions for the displaced Tamang families are also very poor. Natural disasters have destroyed many homes, forcing families to live in temporary shelters or inadequate housing that lacks basic necessities like clean water and proper sanitation. These living conditions negatively affect their health and sense of security, causing additional stress and anxiety. Improving housing and providing permanent homes is essential for their stability and well-being.

Cyclone triggered nearly five million evacuations across Bangladesh, India, Myanmar and Bhutan in May, making it the largest disaster displacement event of the year globally. Monsoon rains and floods affected the whole region from June onwards, particularly Bangladesh. Europe and central Asia accounted for 234,000 new.

Displacements in 2020, the second highest figure on record for the region. New displacements by conflict and violence were also recorded, largely as a result of the fighting that broke out between Armenia and Azerbaijan in Nagorno Karabakh in September. Also it has shown the countries with the largest IDP populations were Syria (7.6 million), Colombia (6 million), Iraq (3.6 million), the Democratic Republic of the Congo (2.8 million), Sudan (2.2 million), South Sudan (1.9 million), Pakistan (1.4 million), Nigeria (1.2 million) and Somalia (1.1 million) (Internal Displacement Monitorimng Center, 2021).

Access to education and healthcare has been disrupted as well. Displacement often means children cannot continue their education regularly, as schools are either too far away, overcrowded, or under-resourced. This lack of consistent education hampers their personal development and future opportunities. Similarly, access to healthcare becomes a major issue, with many families unable to get the medical care they need,

leading to worsening health conditions. Ensuring access to quality education and healthcare is critical for their recovery and future development.

The social and cultural fabric of the Tamang community has also been disrupted. Traditionally, they have strong social networks and cultural practices that provide a sense of identity and belonging. Displacement breaks these ties, scattering families and disrupting community activities. This social fragmentation makes it difficult for them to address their challenges collectively and maintain their cultural identity. Preserving and revitalizing their cultural practices and social networks are vital for maintaining community cohesion and resilience.

The psychological impact of displacement is another critical issue. Losing their homes, livelihoods, and community, combined with an uncertain future, causes significant stress and trauma. Many individuals experience depression, anxiety, and other mental health issues. The lack of mental health services and support makes it harder for them to cope and recover. Addressing mental health needs and providing psychological support is essential for their overall well-being and resilience.

This study aims to assess the current status of the Tamang community's livelihood after displacement, focusing on economic activities, housing conditions, access to education and healthcare, social structures, and psychological well-being. By identifying the main challenges and areas of need, the study seeks to inform policymakers and aid organizations about specific actions required to support the Tamang community's recovery and sustainable development. Through targeted efforts, it is hoped that the Tamang people can rebuild their lives, restore their livelihoods, and ensure a better future for their community.

Displacement of the Tamang community in Dhading due to natural disasters has led to significant disruptions in their traditional ways of living, economic stability, housing conditions, access to services, social structures, and mental health. Addressing these challenges requires a comprehensive understanding of their current situation and targeted interventions to support their recovery and sustainable development. By improving economic opportunities, housing, education, healthcare, social cohesion, and psychological support, stakeholders can help the Tamang community rebuild and thrive.

1.3 Research questions

Disaster has huge dispersion in livelihoods of the affected community. The research looked into what happened to the individual, family, and community of the study area. What, how and which were the impacts of disaster on individuals, families, and community, the research faced to explore with following research questions.

1. What is the Socio-economic condition of displacement among Tamang community before disaster ?
2. What are the nature of shift of livelihood after the disaster in the study area?

1.4 Objectives of the study

The general objective of the study will find out the life status livelihood of Tamang of Dhading, where as specific objectives are as follows-

- a. To identify the Socio-economic condition of Tamang People before the disaster in the study area,
- b. To find the shifting condition of livelihood of Tamang People after the disaster.

1.5 Significance of the study

This study is very important because it looks at the many problems faced by the Tamang community in Dhading after they were forced to leave their homes due to natural disasters like earthquakes and landslides. Understanding their current living conditions and challenges is crucial for several reasons.

First, this study had helped guide the decisions of policymakers, non-governmental organizations (NGOs), and other groups who want to assist the Tamang community. The information gathered provided clear data and insights, which can be used to create effective policies and programs. These informed decisions ensured that resources are used wisely and that the community receives the support they need.

Second, the study had focused on the economic situation of the displaced Tamang people. Many families have lost their traditional ways of making a living, such as

farming and raising animals. By understanding the main economic challenges they face, the study can help develop programs that provide job training, financial aid, and support for small businesses. This helped families regain economic stability and independence, reducing poverty and improving their overall quality of life.

Third, the study examined the housing conditions of the displaced Tamang families. Many are living in temporary shelters or inadequate housing that lacks basic necessities like clean water and proper sanitation. By identifying the housing needs, the study can guide efforts to provide better, safer homes. Improving housing conditions greatly enhanced their health, security, and well-being.

The study also explored the social and cultural impacts of displacement. The Tamang community has strong social networks and cultural traditions that are important for their identity and cohesion. Displacement can break these ties and disrupt cultural practices. By understanding these impacts, the study can help preserve and strengthen the community's social and cultural fabric, which is crucial for their resilience and unity.

This study is significant because it provided a detailed understanding of the problems faced by the displaced Tamang community in Dhading. The insights gained will help inform policies and programs that support their recovery and development. By focusing on economic stability, housing, education, healthcare, social cohesion, and mental health, the study aims to improve the lives of the Tamang people and ensure a better future for their community.

1.6 Limitation of the Study

The research is conducted to fulfill the M.A. thesis purpose and the research is done by student as a researcher research is not conducted extensively due to the limitation of time resources and tools, however the attempt is headed towards the socio-cultural aspect of Tamang of Dhading. The study is confined with socio- cultural economic condition of Tamang and their living profiles in Dhading. So it has some following limitations.

-) Most of the household's survey has been carried out in the rural labour classes.

-) A schedule was prepared and data was collected by personal interview method, observation etc.
-) There was also time and budget limitation. Therefore, the findings and conclusion from this study may not equally be applicable to those areas which are similar to the study area and to the country as a whole.

CHAPTER-II

LITERATURE REVIEW

Review of literature is an important aspect of academic research. Review of literature is the entry point for mostly scholarly works of academics and professionals. It provides an understanding of what already has been done pertaining to a research topic. This unit reviews previous studies that gave some idea for further studies and are reviewed, which are categorized in different headings. In this chapter, the related literatures have been reviewed. The reviewed literatures are books, journals, seminar papers, newspaper clippings and yearly publications related to the study.

Livelihood encompasses the various means and strategies individuals and communities use to secure their basic needs for survival and well-being. It includes not just income generation but also the resources and social networks that support day-to-day living. Livelihoods can vary widely depending on geographical, cultural, and economic contexts. In rural areas, for instance, people may depend heavily on agriculture, fishing, or traditional crafts, often relying on local ecosystems for sustenance. In contrast, urban populations might engage in diverse sectors such as services, manufacturing, or technology, reflecting the complexities of modern economies.

Sustainable livelihoods are particularly important as they empower communities to adapt to changing circumstances, such as economic downturns, climate change, or shifts in market demands. By promoting sustainable practices and equitable resource management, communities can build resilience, ensuring not only their immediate survival but also their long-term prosperity. Ultimately, the concept of livelihood is integral to understanding social stability, economic development, and individual well-being.

Displacement due to landslides refers to the forced relocation of individuals and communities when their homes and livelihoods are threatened or destroyed by landslide events. Landslides can occur suddenly, triggered by heavy rainfall, earthquakes, or human activities, leading to rapid soil and debris movement down

slopes. When these events happen in populated areas, they can cause significant destruction, damaging homes, infrastructure, and essential services.

The impact of landslide-induced displacement can be profound. Affected individuals often face immediate loss of shelter, access to clean water, and healthcare. Displacement can result in long-term challenges, such as social disruption, economic instability, and mental health issues due to trauma and uncertainty. Many displaced persons may be forced into temporary shelters or relocation camps, where living conditions can be inadequate and opportunities for recovery limited.

To mitigate the risks of landslide-related displacement, effective land-use planning, early warning systems, and community education are crucial. Strengthening infrastructure and promoting sustainable land management practices can help reduce the likelihood of landslides, ultimately protecting vulnerable populations and ensuring their safety and resilience.

2.1 Theoretical review

According to Freudian psychology, displacement is an unconscious process. It happens within and the transference of emotions, ideas, and information happens to alleviate fretfulness. The displacement theory changes the idea of the mind mechanism of keeping or disposing of information in the human mind.

2.1.1 Displacement effect theory

Displacement effects theory says that human beings have an original defense mechanism. The displacement effects of an individual or anything which is felt unacceptable to another situation which the mind distinguished as more acceptable. The displacement is always created in the cycle process. It is natural that the human mind unconsciously solves any problems which cause stress and to alleviate the situation the displacement occurs to a situation or to an entity that can be of little or no relevance. The consequences of displacement may be evident in situations that lead to anger. They can only be resolved via rage. The effects might expand over time. In most circumstances, the emotion's influence is directed at the target or a safer alternative. Displacement effects can be a common issue in many cases and the effects can be minor in most cases. But the extreme effects of displacement effects can be

dangerous and are considered a psychotic problem that may need to be seriously evaluated and treated. Psychologists are able to treat with methods to control emotions with more effective ways of dealing with and overcoming this situation. Several studies have been conducted at the international level on how disasters can impact people's lives, including children and the disabled population.

A study made by examined how children with disabilities can be too vulnerable in a disaster context. Children with disabilities may be expected to show higher poverty rates, elevated exposure to hazards, a greater vulnerability in the context of traumatic loss or separation from caregivers, more strain on parents and worse post-disaster outcomes unless special medical, familial, social and educational protections are in place, disaster is one more risk factor that can lead to unfolding adverse consequences as these children develop (Peek and Stough, 2010)

Disaster emphasizes the importance of preparedness and mitigation strategies, suggesting that effective DRR can enhance community resilience and minimize livelihood disruptions post-displacement (Wisner et al., 2004).

The Sustainable Livelihoods Framework (SLF) highlights how individuals adapt their livelihoods, identifying five types of capital human, social, natural, physical, and financial that influence these strategies (Chambers & Conway, 1992).

Social Capital Theory asserts that strong community networks are crucial for recovery; displaced individuals often face erosion of these ties, making resource access more challenging (Putnam, 1995). Lastly, Resilience Theory focuses on the capacity of communities to absorb shocks and adapt, emphasizing the importance of resilience in rebuilding post-disaster livelihoods (Folke, 2006). Together, these frameworks provide a comprehensive understanding of how displacement influences livelihood changes, informing strategies to support recovery for affected populations.

2.1.2 Poverty, Culture, and Disasters

Some disaster researchers suggested policymakers should be cognizant that susceptibility to disasters is determined by biophysical factors and the social characteristics of communities (Candice & Myers, 2008).

Further, increased population density, haphazard distribution of population, and urbanization have increased vulnerability to disasters. Along with focusing on preventing disasters and coping with their aftermath, reducing the size of vulnerable targets from risk areas can be a significant step to reduce the impacts of disaster. For example, reducing the population in flood plains, coastal areas and other regions vulnerable to natural hazards can reduce the number of people and structures at risk. People living in poverty are less likely to carry out necessary actions to mitigate hazardous effects (Vaughan, 1995).

Basic necessities like as food, water, and sanitation are in short supply for displaced and trapped individuals. People frequently shift to surrounding chars or embankments for short- to medium-term migration, especially when essential services are no longer accessible. In the case of long-distance repetitive economic migration, people suffer lack of basic services.

The impact of climate change plays a negative role in the displacement of populations. It creates the pressures for migration as climatic changes bring up problems such as storms, droughts, and floods affecting the agricultural cycles, weather events and ultimately disrupting the livelihoods of people. Thus, in an extreme climate-related event, a secure livelihood may no longer be feasible, environmental circumstances can exacerbate social and economic conditions under which households choose to move from their place of origin. A study attempted to show that the relationship between livelihoods risk and corresponding livelihood capitals always complex. While the status of financial and physical capitals may be noticeable, human and social capitals are important variables in livelihood risk management. Gender role, community network, social relation, social unity, community linkage have important role falling livelihoods. The commonly-used classification of livelihood capitals comprises five categories-human capital, physical capital, natural capital, financial capital and social capital-as outlined in the following. In this analysis, a sixth category is called information capital. The information provides strong leverage to secure access to other forms of capital. Information as a livelihood capital is such a fundamental and vital livelihood asset/resource that it should integrate into the sustainable livelihoods. (Fang, Saikia & Hay, 2018).

Hirsh with his team developed a brand new Conceptual Framework for Understanding Displacement: Bridging the Gaps in Displacement Literature between the world South and therefore the Global North, during this article the researcher critically reviews the literature on urban displacement and discerns two divides, associated with terminology and therefore the Global North-South divide to beat these gaps, they propose a replacement conceptual framework of urban displacement that positions the experience of being displaced at the middle. These framework shows that while urban displacement has different economic, social, and political contexts, the experience of being displaced has shared global qualities (Hirsh, Eizenberg & Jabareen, 2020).

Scholar have explained about Livelihood Resilience Measurement (LRM) Framework for Dam-Induced Displacement and Resettlement. In this idea of resilience and livelihood resilience is growing in prominence with water resource development that aims to live and builds resilience to specific disturbances and shocks. In this paper, he introduced the livelihood resilience measurement framework, which attracts on Hooke's law; uses the state vector method to calculate livelihood resilience scores; and test the effectiveness of the strategy by correlation analysis. Besides illustrating the way to apply the LRM framework in an exceedingly practical case, we discuss the way to communicate with stakeholders to spot and strengthen the factors that build resilience (Gong, Zhang, Yao, Wang & Liu, 2020).

The study of Food and Agriculture Organization shows people migrate for food security that determine the choice of rural people to migrate; including economic factors, and employment showing the relation between food security an migration. If people don't have food security, migration may also be indirect as a technique by households to deal with showing migration creates opportunities and challenges. Impact of migration on the countries of origin and destination, with a spotlight on rural areas these challenges and exploit the opportunities created by migration trends. A study of the Food and Agriculture Organization shows voluntary migration refers to a proactive and typically planned movement with the aim of improving livelihoods.

A study declares that most internal and international migration are voluntary and in search of better economic opportunities, while also comprising an essential part of rural livelihoods in this part of the world (Adger et al 2002).

This research explores how both natural and social factors make communities more vulnerable to disasters. It shows that crowded and poorly planned urban areas, along with poverty, increase the risk of disaster impacts. The research suggests that reducing the population in high-risk areas like floodplains and coastal regions can help. It also highlights the struggles of displaced people, who often lack basic necessities like food and water, and face pressure from climate change to migrate. New frameworks are proposed to understand and manage the complex issues of displacement, focusing on building community resilience and ensuring food security to support better livelihoods.

2.1.3 Disaster and Livelihoods Conditions

Krishnamurthy (2012) has assessed the impact of extreme weather events on livelihoods conditions and argued that people are obliged to leave their habitual homes move either within their territory or abroad due to sudden or progressive changes in the environment adversely affecting their living conditions. The impact of climate change plays a negative role in the displacement of populations. It creates the pressures for migration as climatic changes bring up problems such as storms, droughts, and floods affecting the agricultural cycles, weather events and ultimately disrupting the livelihoods of people. Thus, in an extreme climate-related event, a secure livelihood may no longer be feasible, environmental circumstances can exacerbate social and economic conditions under which households choose to move from their place of origin.

The relationship between livelihoods risk and corresponding livelihood capitals always complex. While the status of financial and physical capitals may be noticeable, human and social capitals are important variables in livelihood risk management. Gender role, community network, social relation, social unity, community linkage have important role falling livelihoods. The commonly-used classification of livelihood capitals comprises five categories-human capital, physical capital, natural capital, financial capital and social capital-as outlined in the following. In this analysis, a sixth category is called information capital. The information provides strong leverage to secure access to other forms of capital. Information as a livelihood capital is such a fundamental and vital livelihood asset/resource that it should integrate into the sustainable livelihoods framework (Fang, Saikia & Hay, 2018).

2.1.4 The nature of human livelihoods: Practical concept for the 21st century

Chambers and Conway (1992) provoke a discussion on exploring and elaborating the concept of sustainable livelihoods. It's based normatively on the ideas of capability, equity, and sustainability, each of which is both end and means. A livelihood encompasses people, people's capabilities, and people's means of living, including food, income, and assets. Specializing in the future and considering the changing nature of resources and opportunities one has to consider the necessity to alter in terms of policy, research, and practical development.

Chamber and Conway further reveal that resources and stores are the tangible assets occupied by households like gold, jewelers, textiles, cash savings, and resources including land, water, livestock, farm equipment, domestic tools, and household amenities. Food, tools, loans, presents, and tasks that may be done by neighbors, patrons, social organizations or communities, Non-Government Organizations (NGOs) or Government Organizations (GOs), International Non-Government Organization (INGOs), and other relief items are samples of claims. Access is also the chance to own use of stores, or services, employment, food, or income and technologies. He also talks about the sustainability concerns linked with the environment and society and also the ability to address shocks, sustainability is thus a function of how assets and capabilities are utilized, maintained and promoted for better livelihoods.

2.1.5 Link between natural disasters and displacement

There is strong evidence that natural catastrophes affect migration and human mobility. The relationship between natural catastrophes and displacement is generally accepted in the media, as well as among humanitarian, development, and migration groups and academics (Barman, Majumder, Rahaman & Sarke., 2012). Despite the fact that post-disaster relocation may not involve a permanent change of residence, some disaster-affected residents do opt to migrate, resulting in involuntary migration. Another potential migratory effect of natural disasters is the wholesale migration of communities, which can potentially serve as a more permanent residential site.

2.1.6 Developments and secondary disasters

A study on Effect of Earthquake in Musikot showed that how rapidly urban growth led to more susceptibility to earthquake risk drawing a case of western hills of Nepal. He has shown that population growth and improved road accessibility have led to increased construction and an expansion and alteration of the built environment. The growing availability of modern construction materials like concrete and steel allows for new architectural designs and the erection of other stories on existing buildings, which contributes to the instability of the building stock. The risks to the local community are increased by a lack of implementation and enforcement of regulatory frameworks for building construction and spatial planning (Anhorn, Lennartz & Nüsser, 2015).

2.1.7 Disaster, migration and displacement

Vulnerability Theory points to the differing levels of susceptibility among individuals, indicating that pre-disaster socioeconomic conditions significantly affect recovery prospects (Turner et al., 2010).

A study on the cyclone side of Bangladesh have argued that the natural and human-induced disasters such as floods, cyclones, droughts, river erosion, earthquakes often generate, migration, either permanent or temporary is a traditional strategy undertaken by victims for survival, as victims are bound to migrate after the disaster, many problems such as discrimination between the migrated and slum dwellers, assaults by terrorist groups, sexual harassment, disregarding their needs and requirements were common problems faced by the victims leading to social conflict and other problems (Bashir, Hassan, & Mohammad, 2014). Studies from Bangladesh showed that disasters usually cause mass displacement thus forcing people to undergo routine economic migration at first, followed later by permanent migration (Shamsuddoha, Munjurul, Khan, & Raihan, 2012). Similarly, chronic, long-term issues emerging from extreme weather events people to migrate, especially during the post-disaster response and recovery phase when governance mechanisms often fail to respond adequately to the situation. People with greater social and human capital, as well as those with more social and human capital, migrate in a planned manner. These folks are frequently caught in dangerous situations. Basic necessities like as food, water, and sanitation are

in short supply for displaced and trapped individuals. People frequently shift to surrounding chars or embankments for short- to medium-term migration, especially when essential services are no longer accessible. In the case of long-distance repetitive economic migration, people suffer lack of basic services. Another study that examined the 2011 earthquake in Tohoku, Japan, revealed that it was the first-ever triple combined disaster as the earthquake caused a tsunami-damaged Fukushima Dai-ichi Nuclear Power Station causing leakage of radiation materials. The case study provides us with information on the understanding of the disasters and their impact on the Japanese community and explains the patterns of forced migration (Usami, Ikehara, Kanamatsu, & McHugh, 2018).

The theme of this research is about how natural disasters affect people's movements and decisions to migrate. It shows that disasters often force people to move, either temporarily or permanently, as they look for safer places to live. The studies highlight that growing cities and poor building rules can make disasters worse, increasing the risks for people. It also points out that how well people recover from disasters can depend on their resources and social support, with those having more help often moving in a planned way. The research also notes that disasters can lead to various problems, like shortages of basic needs and social conflicts, as seen in different case studies from places like Bangladesh and Japan.

2.2 Empirical Review

Displacement due to disasters significantly affects livelihoods, and numerous empirical studies have explored this dynamic. Tamang are one of the indigenous inhabitants of Nepal. They have their own distinct culture, language and religion. Their ancestral domain (land) is popularly known as Tamasaling. "Tamsaling" means "Tam" refers to the language spoken by Tamang people 'sa' refers to the land and 'ling' refers to the territory or fragment. So, Tamsaling means the land of Tamang tongue speaking people. "Tamsaling" means the land of Tamang tongue speaking people. Tamsaling extends from Buddi Gandaki in the west to Dudhkoshi in the east and from the Himalayan range in the North to Chure or Siwalik hills in the South (Lama, 2009).

The second group found their way to mid-western Nepal, eventually settling in the Tamang region of Nuwakot and Dhading and Trisuli river, their origins were traced to

the Patak Patanjali of India. In third group arrived in northern Nepal by Mustang gulf and eventually. Settled in the present district of Dolpa, Mustang, Myagdi, Parvat, Baglung, Pyuthan and Rukum. Their arrival dates back 1000 to 5000 years ago. The fourth group arrived in eastern Nepal. They arrived after their defeat in Sikkim by the Tibetan King of the time. The fifth group arrived in southern Nepal from the Magadh area of India (Thapa, 2014).

Tamang According to the version of the Dynasty of Nepal and Dr. Shetenkoko, Tamangs are the oldest tribe of Nepal. Dr. Anatoly Yakoblaveshetenko visited Nepal of an archaeological study programme under an agreement between Nepal and USSR. he discovered that the tools, weapons and artifacts that date back to the stone Age (about 30,000 B.C. at Budhanilkantha were the same as those found in Govy of Mongolia, Asia and America. Presently such Mongolian artifacts dating back to the same age are found in Yambu (Kathmandu, Budhanilkantha) which prove that the Mongolians (Tamangs came by way of Tibet and the Himalayas to Nepal. It is evident that the Mongols were settled in Yambu from the north more than 30,000 years ago. According to Janaklal Sharma, "those Mongols that came from the north are today's Tamangs. (K.C., 2007).

Either Tamangs were known by various terminologies. Among these, 'Murmi' is a popular term. Hamilton in 1802, Hudson in 1857, and Macdonald in 1989 have used the term, 'Murmi' for Tamang people. Some scholars are of the opinion that during the regime of King Tribhuvan the then prime minister Bhimshumsher had formally used the term, Tamang for the very first time under the request of sardar bahadur jungabir, who was also from the Tamang nationality. In 13th century, King boom Degen (1253-1280), who had ruled the present Mustang region of Nepal, has scripture the word, 'Tamang' in his genealogy. This is the oldest written document ever found about the usage of the word "Tamang" that exclusively refers to the Tamang nationality of Nepal. (Macdonald and Alexander 1975).

There still prevail differences about the origin of the word "Tamang'. A common belief is that the word Tamang has been derived from a Tibetan word 'Tamang' which means 'Ta' referring to 'horse' and 'Mag' referring to 'rider', So, Tamang are the, horse-riders or soldiers riding on horse. It is believed that after the Nepal-Tibet war some of the horse riding soldiers of King Tsrong Tschong Gampo permanently settled in the

Himalayan Hills of Nepal who were later recognized as the 'Tamang' nationalities. But many scholars have opposed the above perspective that the Tamangs are the descendants of the horse riding soldiers of King Tsrong Tschong Gampo. A foreign scholar Alexander MacDonald is one among them. According to him, Tamangs are the indigenous inhabitants of Nepal who were here before the state formation. He disagrees that Tamangs are the horse riding soldiers of King Tsrong Tschong Gampo who were left behind after the Nepal-Tibet War. He puts forward his reasoning that there should be some mention of king Gampo in the genealogy of Tamang nationality if it was so. But nothing has been found yet (Alexander, 1975). Researches indicate that the nature of displacement temporary or permanent plays a crucial role in shaping recovery and adaptation strategies.

Short-term Displacement and Livelihood Adaptation Studies have shown that short-term displacement often leads to temporary job loss and income instability. For instance, a study by Ahsan and Panda (2018) in Bangladesh revealed that households displaced by floods faced immediate challenges in securing income, relying heavily on informal employment and remittances for survival. The research highlighted that access to social networks was vital in facilitating livelihood adaptation during the recovery phase.

Long-term Displacement and Structural Changes In contrast, long-term displacement can result in profound changes in livelihood structures. For example, a study in Haiti by D'Exelle et al. (2018) found that families displaced by the 2010 earthquake shifted from agriculture to informal urban jobs, leading to a loss of traditional skills and reliance on unstable employment. This transition had lasting effects on economic stability and social cohesion.

Role of Policy and Support Mechanisms Effective policy and support mechanisms can mitigate the adverse effects of displacement. A study by Korf and Ghosh (2016) on post-tsunami recovery in Sri Lanka emphasized the importance of government interventions, such as financial aid and vocational training programs, in facilitating livelihood recovery for displaced individuals. Their findings indicated that timely assistance significantly improved the resilience of affected households.

Social Capital and Recovery Outcomes The influence of social capital on recovery outcomes is well-documented. A study by Tiziana et al. (2017) in the Philippines demonstrated that communities with strong social ties were better able to pool resources and support one another in the aftermath of Typhoon Haiyan. The research highlighted that social networks facilitated access to information, financial resources, and emotional support, enhancing livelihood recovery.

Intersectionality and Vulnerability Research by Mehta and Leach (2019) underscores the importance of considering intersectionality in understanding displacement and livelihood changes. Their study in India illustrated how gender, age, and socioeconomic status influence the recovery process, with marginalized groups often facing greater barriers to adaptation and support.

The empirical evidence highlights that displacement due to disasters significantly alters livelihood patterns, with outcomes influenced by the duration of displacement, policy support, social capital, and intersecting vulnerabilities. Understanding these dynamics is crucial for designing effective interventions that enhance resilience and facilitate recovery for affected populations.

Similarly, the other studies have been done by different writers on the Social and economic status of people or ethnic group like: A Social and economic study of Migrant garbage picks (Joshi, 1995). A Social and economic study of the wood carvers of Lalitpur district (Shakya, 1995). A Social and economic study of the Magar (Khadka, 1995).

Social and economic behaviour of Chepang Community (Rijal, 1996), the Social and economic study of Phul Bechneharu (Lama, 1996).

Gautam and Thapa (1994) also try to explore some of general social and economic features of Bate people of Nepal. But it is not specific study in nature.

The aim of the study was to observe the employment improvement for the least developed community Olee (1985) explored the Social and economic profile of Danuwars in Jhapa district.

Tamang in the study site live under different socio-economic conditions in terms of education, income sources, food sufficiency in terms of education, income sources, food sufficiency levels, family size, age and occupation. The number of interviewed persons was 62 (37 men and 25 women). The mean age of the respondents was 39 years (44.5% of the respondents were older than 41 years and 42% were 26-60 years old.) The average household size of the study site was 6.5 people, which is somewhat higher than the national average of 5.4 persons. In General, the literacy rate was very low, 73% of the respondents were illiterate and only 27% could write their own name, This can be compared to the national literacy rate of 54%.. Therefore, 16% house of the households could live less than 6 months a year on their own agricultural production. During the food deficit periods, these households depended on multiple coping strategies such as share cropping, i.e. growing of crops on land owed by others, (40% of the households) wage labor collection of wild foods and selling of products . (CBS, 2021)

Overall, the concept of intersectionality is important, as marginalized groups, including women and those from lower socioeconomic backgrounds, face greater barriers during displacement and recovery. The response to displacement needs to be tailored, recognizing the different challenges faced by various groups, and must include strong policy support, social capital, and a focus on vulnerable populations to ensure long-term recovery and resilience.

2.3 Research Gap

There are several important research gaps when it comes to understanding the status of livelihoods for the Tamang community in Dhading after they've been displaced. First, there is a lack of detailed, local information specifically about this community. Most studies look at general impacts of displacement without focusing on the unique circumstances of the Tamang people. This means we don't have a clear picture of how their particular cultural, economic, and social situations affect their recovery. More localized studies are needed to capture the specific challenges and needs of the Tamang community in Dhading.

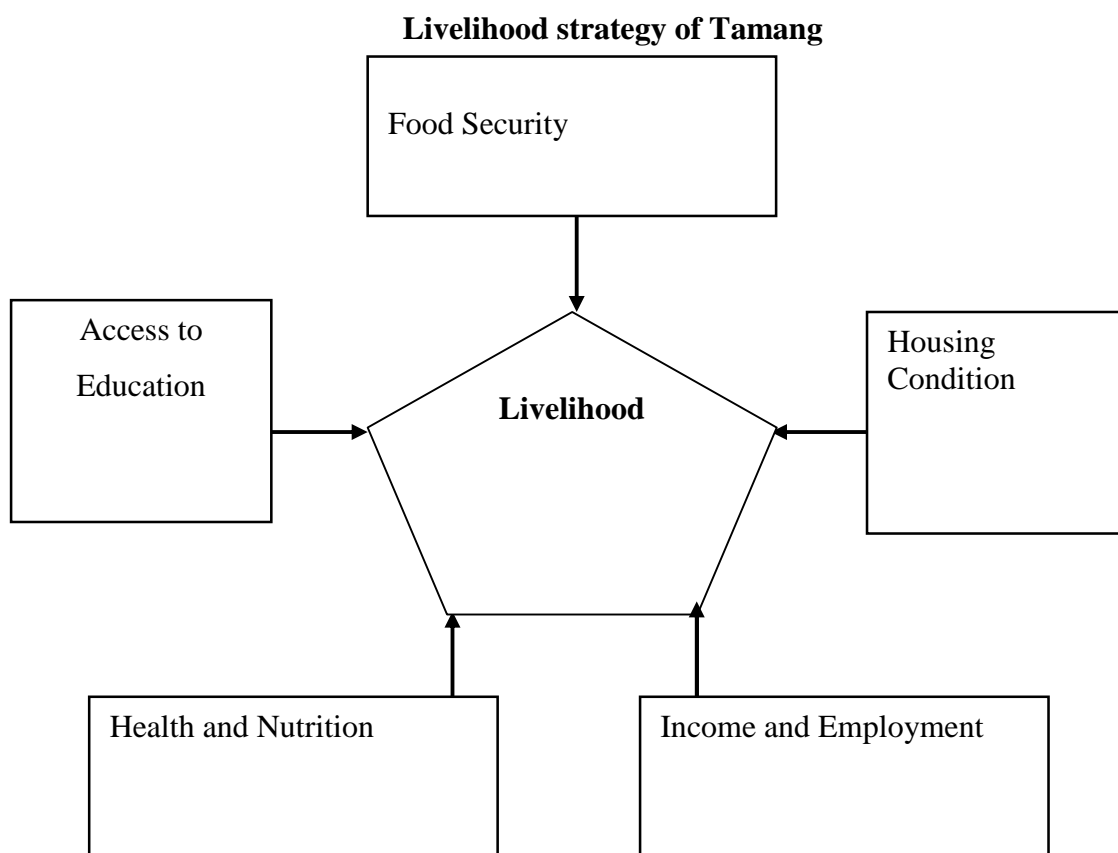
Another significant gap is the limited understanding of the long-term effects of displacement. While there is plenty of research on the immediate impacts of being

forced to leave one's home, less is known about how these effects play out over time. We need more research to understand how displacement impacts the Tamang community's ability to sustain and rebuild their lives in the long run. This includes looking into how their economic stability, job opportunities, and overall social integration are affected over several years (IDMC, 2019).

Another area needing attention is the evaluation of current policies and interventions. Research often overlooks how well existing programs address the specific needs of the Tamang people. Developing targeted, culturally sensitive support strategies is essential (Lama, 1996). Additionally, integrating displacement issues with broader development goals, such as sustainable development and climate resilience, is crucial. By addressing these gaps, researchers can provide a more comprehensive understanding of the Tamang community's situation and help create effective solutions for their recovery and well-being. The targeted research site is an ancient area inhabited by the Tamangs and various generations have lived in the research area. Hence, the final outcomes might be contradictory to the topic.

2.4 Conceptual Framework of the Study

There are various factors/variables to influence the changes in livelihood strategies of the Tamang in present context. My research has been focuses on the major factors influencing the changes of livelihood strategy, which are mention in conceptual framework.



This framework demonstrates how the Tamang community's lives are affected after they have been forced to move due to disasters. First, it identifies why they are displaced, which includes natural disasters like earthquakes and floods, as well as problems like poverty and poor infrastructure. Understanding these causes is essential to address their specific needs and challenges. Next, the framework examines how displacement impacts different aspects of their lives. Economically, they may lose their jobs and face financial difficulties. Socially, they lose their community support and family connections. Culturally, their traditional practices and way of life might be threatened. Key factors include their skills and health, their community support networks, and access to resources and infrastructure (financial and physical capital). Access to information and aid is also important. The framework aims to find ways to help them rebuild their lives with support that fits their specific needs and aligns with broader development goals, ensuring a more effective recovery process.

CHAPTER III

METHODOLOGY

Since no single method is sufficient or effective enough to gather all kinds of information, therefore a combination of various methods are used in data collection. This chapter discusses the rationale of the selection of the study area. The research design, sampling procedure, nature of data and collection data, collection instruments and data analysis.

3.1 Selection of the Study Area

The area of Dhading district is selected for this research for several reasons. The population of Tamang people is higher in the district compared to other neighboring districts. This place is selected because of its easy accessibility for the researcher. This study is carried out in this location as there is a higher number of migrated Tamangs living in this area. The researcher is well acquainted with this place and thus can complete the field survey with the least expenditure in comparison to the field work in other unfamiliar areas. Therefore, this place is selected because of a diverse community and to carry out the proposed research work.

3.2 Research Design

This study is analytic. Social and economic status about the subject matter is gathered and described analytically. On the other hand, the study community's behavior towards migrated people and also aims to accumulate information of the activities for documentation in relation to socio-economic and demographic status of migrated Tamang. It is descriptive in nature because it describes the phenomenon.

3.3 Sampling Procedure

There are altogether 50 households of Tamang people. To study the livelihoods of 30 Tamang households who are displaced in Dhading, the research starts by figuring out the total number of displaced households in the area. This means dividing the area into groups, like different shelters or resettlement sites, and randomly choose some of these groups. Among them 30 households are selected as the sample population for the study by simple random sampling as sample size. This way, the research gets a good

mix of different experiences from the displaced Tamang people. The information gathered helps to understand how displacement has affected their lives.

3.4 Nature and Source of Data

According to the design of the study a least preference is be given to quantitative data that is collected because the analysis is supposed to be based on qualitative aspects i.e. on behavioral pattern. An intensive observation of various activities and their way of living is considered as study method. Both primary and secondary data is be used in this study. The primary data from field interview schedule and observation, the secondary data is collected from Jawalimukhi -3 record, CBS population census and relevant literature from library. The following methods is used to collect the data and information.

3.5 Data Collection Techniques

The data from the field are collected though primary and secondary. These techniques applies for data collection which are:

3.5.1 Interview

The household survey is conducted using both structure and unstructured interview schedule. A structured interview is used to collect some of the basic information like population structure and agriculture pattern so on. An unstructured interview schedule is used to collect the data with people of all ages, sex and backgrounds. The basic quantitative/ qualitative information such as age, sex, educational attainment, land holding, occupation and other. Social and economic characteristics of the household is gathered through household survey.

The field research journey began with careful planning and preparation to understand the socio-economic conditions of the Tamang community. Upon arrival from Kathmandu to Jwalamukhi, Dhadhing on bus which took around 2 hours. I stopped at a local tea shop till evening and stayed at my friend house. Next morning I initiated the survey with structured interviews to collect baseline quantitative data, such as population structure and agricultural patterns. These initial interactions provided a clear, standardized overview of the community's economic activities and

demographics. As the survey progressed, the focus shifted to unstructured interviews, where conversations with individuals of all ages, sexes, and backgrounds offered deeper insights into their personal experiences and social dynamics. Older people were expressing on their issues after being displaced by disaster and they sometimes miss their hometown. They also offered me some tea with snacks. This phase revealed how the community adapted to new challenges, including changes in educational attainment, intercaste marriage, and foreign employment. The combination of structured and unstructured methods allowed for a rich, nuanced understanding of the community's transition post-displacement. By the end of the field visit, the researcher had gathered a comprehensive set of data that not only highlighted the shifts in livelihood and social norms but also captured the resilient and evolving nature of the Tamang community. The field survey took 7 and half days. The people there were very friendly and hospitable. I did enjoy my time there and had uplifted my perspectives on migrated people of Tamang community.

3.5.2 Observation

The main and mostly desired instrument of collecting information, ultimately is understanding the social process and its relation to natural process obviously be the participant observation. It is the best method without any doubt that could gather as much information as required. This study is conducted by observing the marriage practices, festival celebration with local people through the non-participant observation. After observing the field observation checklist is provided.

3.5.3 Key Informant Interview

The interview technique has some rationality to be used when the researcher started to make a respondent to speak on some pre-defined set of questions as key informant interview. The comments and opposition of the other listener on speak of particular respondents made the idea of key informant interview transformed into the group discussion. It was good technique for the researcher to grasp with the displaced Tamang view on different matters related to study.

3.5.4 Case Study

This case study looks at two migrated people who are currently living in Jwalamukhi, Dhading It aims to understand status of those people socially and economically, the

study is detailed in-depth and observations to gather information directly variable living in this area.

3.6 Presentation and Analysis of Data

After collection of various data, there is manually processed with simple tabulation. Information and geographical setting of the village, family structure, housing condition, and festival celebration is descriptively analyzed. Information obtains on marriage, educational attainment, population composition, economic status, income and expenditure are descriptively and statistically analyzed. The statistical tools techniques are used in the study is very simple. Most of the data are calculated and tabulated with simple percentage.

CHAPTER-IV

INTRODUCTION OF THE STUDY AREA

4.1 Socio-Economic Characterization of Respondents

The socio-economic condition of the Tamang community in Dhading, especially those displaced and migrated, presents a complex picture of vulnerability and resilience. The community's livelihood is heavily influenced by factors such as education, income sources, food security, and family size. Many Tamang households experience low literacy rates, with a significant portion of the population being unable to read or write. This lack of education limits their ability to access better employment opportunities, leaving them dependent on agriculture and wage labor, which are often insufficient to sustain their needs.

In terms of food security, a large number of households face food shortages, often relying on coping mechanisms such as sharecropping, wage labor, and foraging for wild foods to survive. The limited agricultural productivity and small landholdings further exacerbate their struggles, forcing them to seek informal employment, often in low-paying and unstable jobs. For many, displacement has only heightened these challenges, as they lose access to their traditional sources of livelihood and must adapt to new environments with limited resources.

Moreover, the community's socio-economic struggles are worsened by their lack of access to social services and government support. While some households may benefit from remittances or support networks, many still face barriers due to their marginalization and lack of political representation. Overall, the livelihood of the displaced Tamang community in Dhading remains precarious, with economic instability and food insecurity being their primary concerns. Addressing these issues requires targeted interventions that focus on improving education, employment opportunities, and food security for this vulnerable population.

Dhading District has many religious temples. Among them is Tripurasundari Mai which lies in the northern part of the district. Siddha Than in Siddhalekh Rural Municipality is a Hindu religious site. Others include the Bhairabi Temple in Sunaula Bazar. Sri Nrsimha Dham Kshetra in Salyantar is a historical religious site for the Vedic Sanatan Hindu people, where Jagannath Foundation – Sri Rupanuga Para

Vidyapeeth, Bimala Devi Temple, Shesa Temple, Sada Shiva and ancient Nrsimha Deva temple, and Ganga Jamuna temple are attractions. Kot Devi is a religious site in Jwalamukhi Rural Municipality, Maldi. Kalidevi Temple is also one of the popular religious temples (Devi Mandir) located in Dhunibeshi Municipality ward no. 6. Amleshwor Mahadev Temple in Mahesdovan, Jwalamukhi, is also one of the main religious temples of Dhading.

Jwalamukhi is a Gaupalika (formerly: village development committee) in Dhading District in the Bagmati Zone of central Nepal. The local body was formed by merging four VDCs namely Khari, Dhola, Nepal, Maldi and Chainpur, Bagmati. Currently, it has a total of 7 wards. The population of the rural municipality is 23,966 according to the data collected on 2017 Nepalese local elections. Chairman of this rural municipality is Umesh Shrestha and he belongs to Nepali Congress Party.

The road condition is not very good but transportation facility is good. Public vehicle can be booked and taken from Dhading besi to the Jwalamukhi. There is one healthpost. There is two secondary level school, three primary school and two pre-primary school. There is one campus named Buddhigandaki campus. There is one famous temple, known as Khadgadevi mandir located at Maidikot. It is believed that Prithivi Narayan Shah did his Brathabandha.

4.1.1 Population

According to the CBS 2021, the total population of the Jwalamukhi is 5610 with 710 households. The male population is 2493 (43%) and female population is 3117 (53%). There are altogether 9 wards in total. The population and households of the Jwalamukhi are shown in the table below. The population of the Jwalamukhi R. M report 2021 is given below.

Table No.1 : Ward Wise Population Distribution by Sex, 2021

Ward No.	Total H.H.	Total Pop ⁿ .	Male	% of male	Female	% of female
1.	60	364	170	6.81	194	6.22
2.	37	245	137	5.49	108	3.46
3.	42	315	122	4.89	193	6.19
4.	215	1618	616	24.70	1002	32.14
5.	110	980	410	16.44	570	18.28
6.	112	872	483	19.37	389	12.47
7.	28	268	130	5.21	138	4.42
8.	87	729	300	12.03	429	13.76
9.	19	219	125	5.01	94	3.02
Total	710	5610	2493	100	3117	100

Source: Municipality Report, 2021

The above table shows that the male population are dominated in ward No. 4 and 5 of the Jwalamukhi. According as the municipality report of 2021. The number of migrated people has increased in this area because it is suitable and developed than Jharlang. There is no fear of natural disaster and people are living in peace and harmony.

The number of migrated people has increased in this area because it is suitable and developed than Jharlang. There is no fear of natural disaster and people are living in peace and harmony. Before the disaster, the Tamang community experienced displacement due to the perceived advantages of their new location over Jharlang. The area was seen as more developed, with fewer natural disaster risks, contributing to a more stable and harmonious living environment. This initial migration set the stage for significant shifts in livelihood post-disaster. The changes in socio-economic

conditions due to displacement likely influenced how the community adapted their livelihoods after the disaster. For instance, the transition from a relatively stable environment to one affected by a disaster might have prompted shifts in livelihood strategies.

4.1.2 Language

People of Jwalamukhi R. M can understand conversation in Nepali, even they speak their own language in their community. There are about 5610 population of Rural Municipality. The language of Tamangs, speaking style is little bit different from other regions. Generally seems influence by other languages.

Table No.2 : Mother Tongue of Jwalamukhi Rural Municipality

S.N.	Language	Total population	Percentage
1	Tamang	11	36.66
2	Nepali	9	30
3	Both	10	33.33
Total		30	100

Source : Field Survey, 2081

The table No.2 shows that there are 36.66 percent people speak only Tamang language and 30 percent speak Nepali and 33.33 percent speak both language.

After the disaster, these changes became more pronounced, as the younger generation increasingly adopted Nepali and other local languages, while older individuals also sought to learn new languages. This shift in language use reflects broader socio-cultural adjustments and integration within the new community, which may have impacted both social interactions and livelihood strategies as the community adapted to their changed circumstances.

4.1.3 Religion

Most of the people in the Jwalamukhi Rural Municipality follow Buddhism. But there are significant number of people to follow Christian. Almost all Tamangs follow

Buddhism and believe in Buddhist Tantricism. They have strong faith over Buddhism. Tamangs worship and celebrate different festivals and rituals that related Buddhism.

Table No.3 : Religion of Jwalamukhi Rural Municipality

S.N.	Religion	Population	Percentage
1	Buddhist	14	46.66
2	Hindu	7	23.33
3	Christian	9	30
Total		30	100

Source: Field Survey, 2081

The above table shows that there are follow 46.66 percent of people follow Buddhism religion and 30 percent people observe Christian and remaining 23.33 percent observe Hindu in Jwalamukhi Rural Municipality.

Now a days most of tamang women are changing their religion to Christianity due to influence from other christians. Other community members are very supportive and accepted other people opinion. They celebrate each others festivals together. After the disaster, the community's adaptation included significant shifts in cultural and religious practices. Many Tamang women began converting to Christianity, influenced by interactions with Christian groups. This change was met with support and acceptance from other community members, who embraced and celebrated diverse festivals together. This evolving religious landscape highlights how displacement and post-disaster adjustments contributed to broader social integration and cultural adaptation, influencing both community cohesion and livelihood strategies.

4.1.4 Family Type

Family is a social institution and most important primary group in society. It is the simplest and most elementary form of society groupings. It is the first and the most immediate social environments to which a child is exposed. It is an outstanding primary group, because, it is the family that the child developed its basic attitude.

There are two types of family based on number. Nuclear family is a small group composed of husband and wife and immature children, which constitute a unit apart from the rest of the community joint family. The joint family is also known as undivided family. It normally consists of members who at least belong to three generation husband wife, their married and unmarried children and their married as well as unmarried grand children. The joint family system constituted the basic social institution in many traditional societies, particularly in eastern societies. In Nepalese context this joint family prevailed among the Hindus as well as non-hindus.

Table 4: Family Type in Sample Household

S.N.	Family Type	Number	Percentage
1	Joint	8	26.66
2	Nuclear	22	73.33
Total		30	100.0

Source: Field Survey, 2081

Above table shows there are only 8 members are living in joint family, which is 26.66 percentage of the total surveyed households. And nuclear family has been found to 22 members i.e. 73.33 percent. But during survey it is known that in the past these Tamang people used to live in joint family and most of the families were joint but now these joint families are changing to the nuclear families, These things might have happened due to the lack of fertile land and lack of heavy physically effected work at percent. Because in the past they used to have more land heavy physically stressed work had to been done and this resulted to the big family i.e. joint family but now very few lands, caused to the split of the joint family increase of the nuclear family. In the past, not much knowledge and family planning this resulted to the high fertility and high reproduction, which leads to the family size.

In joint families, the community continued to celebrate festivals with a strong emphasis on traditional rituals and cultural norms, investing considerable resources in rites and ceremonies. However, in nuclear families, busy lifestyles and modern pressures led to a reduced ability to celebrate all festivals, with a focus only on the main ones. This shift reflects a broader trend of adapting to new circumstances and balancing traditional practices with contemporary demands, highlighting the impact of both displacement and disaster on cultural adherence and livelihood practices.

4.15 Age Group in Sample Household

For the purpose of survey in 30 households, the age group has been divide as 0-5, 5-14, 14-59 and over 60 in order to draw the detail breakdown view of the age group. The data mentioned in the table below shows the description of age group in sample household.

Table 5: Distribution of Age Group in Sample Household

S.N.	Age Group	Total	Percent
1	0-5	4	13.33
2	5-14	6	20
3	15-59	16	53.33
4	60 and Above	4	13.33
Total		30	100

Source: Field Survey, 2081

Above table shows that there are maximum people, in 15 to 59 years age group i.e. 53.33 percent. There are 6 persons or 20 percent in 5-14 age group and 13.33 percent in 0-5 age group of sample respondents. 4 person is found 60 and above years, which is 13.33 percent. Number of 15-59 age group are included in economically active and age group of less than 14 years; above 60 and same disable person are included dependents to others.

The Tamang community had a significant number of working-age individuals, which influenced their economic stability and ability to manage displacement. After the disaster, the community's ability to adapt and shift their livelihoods was affected by

their age structure. Working-age adults likely played a key role in recovery efforts, while younger and older individuals, who are more dependent, faced different challenges. These demographic factors shaped how the community adjusted their livelihoods and managed the impacts of both displacement and the disaster.

4.1.6 Education Status

Education is a means through which human being may bring a better life education attainment is more worked for the younger age groups than far the older age groups. But many of the Tamang parents were not educated but just literate. In spite of sending the children to school many of female students are bound to look after children. Similarly they have to go to help the parents at agriculture field.

Carry out the study of education status in the Tamang community of Jwalamukhi Rural Municipality the level of education have been categorized as illiterate, literate, primary, lower secondary, secondary and higher education level. The following table shows the education status of Tamang families of sample household.

Table 6: Education of Respondents

Level of Education	No.	Total
Literate but not Schooling	2	6.66
Primary	2	6.66
Lower Secondary	3	10
Secondary	6	20
Higher Secondary	14	46.66
Bachelor	2	6.66
Master	1	3.33
Total	30	100

Source: Field Survey, 2081

The above table no 6 shows the school attainment by respondents at Jwalamukhi, Dhading. 43.32 percent of respondents studied till secondary level and 56.65 percent of the respondents have studied above higher secondary level. Education makes a person able enough to form opinions to become independent, provide themselves with confidence to live the life they want. A person income is inversely proportional to educational qualification. With higher qualification they can make their livelihood standard by being able to afford the quality life.

Education plays a crucial role in shaping a person's ability to be independent and confident, and it often impacts their income and quality of life. Before the disaster, higher education likely contributed to better economic opportunities for the Tamang community, allowing individuals to achieve a higher standard of living. After the disaster, the shifts in livelihood would have been influenced by the community's educational levels. Those with higher education may have had more resources and skills to adapt to new conditions, while those with lower education might have faced more challenges in improving their livelihoods. This highlights how education and economic conditions before the disaster influenced the community's ability to recover and adjust after the disaster.

4.1.7 Marital Status

Marriage is a socially approved arrangement between a male and a female that involve an economic and a sexual relationship (Regmi, 2081). The following table shows the marital status in Tamang community of Jwalamukhi Rural Municipality.

Table 7: Distribution of Family Member in Marital Status

S.N.	Marital Status	Total	Percentage
1	Unmarried	4	13.33
2	Married	22	73.33
3	Widow	3	10
4	Divorced	1	3.33
Total		30	100

Source: Field Survey, 2081

The above table shows that there are 4 unmarried people i.e. 13.33 percent and there

are 22 married people i.e. 73.33 percent. In sample 30 respondents, there are 3 (10 percent) widows and 1 Divorced (3.33 percent). After shifting to Jwalamukhi , more number of people are engaged in intercaste marriage which was strictly prohibited by society before. The behavior and attitudes towards intercaste marriage has changed and people are more accepting. Socially, discrimination based on marital status has almost eliminated from the community.

Before the disaster, the Tamang community had strict social norms against intercaste marriages. However, after relocating to Jwalamukhi, attitudes towards intercaste marriage have become more accepting. This shift in social behavior shows that the community has become more open and inclusive. As a result, social discrimination based on marital status has significantly decreased.

Before shifting tamang people used to get married before 20years of age and after shifting to Jwalamukhi people are more aware and nowadays they get married after 25-30 years of age. This change reflects broader social adjustments and improvements in community cohesion, which may have influenced how individuals adapted their livelihoods and integrated into the new environment after the disaster.

4.1.8 Occupational Status

For the study purpose, in this community the occupation have been categorized as agricultural, business, service Private, I/NGOs, foreign employment, labour / wages who does not go for earning instead they depend upon others of their daily survival. The biggest percentage of the people is dependent, and these are old people. Children going school, same disabled person living in the same household. Dependent person is not included in occupation and occupation of respondents. The following table shows the occupational status of the people in the community.

Table 8: Distribution of Family Member by Occupation

S.No.	Occupation	Number	Percentage
1	Agriculture	7	23.33
2	Business	5	16.66
3	Service	2	6.66
4	Foreign Employment	7	23.33
5	Labour/Wages	8	26.66
Total		30	100

Source: Field Survey, 2081

Most of the people of the community are engaged in traditional agriculture system. So, agriculture is the economic source of sample respondents. Above table shows that maximum people are engaged in agriculture and labour. In total 23.33 percent are engaged in agriculture. The above table shows 16.66 percent are engaged in business. Some of the people are involved in civil and private sector service. The above table shows there are 6.66 percentages that are involved in service sectors, private as well as government.

Foreign employment is another economic sources for same family. In 30 samples respondents, 23.33 percent of total populations are working in foreign countries. Practically, before shifting there was no trend of foreign employment and people rather were engaged in agriculture and local shopkeeping. This current trend has lifted the living standard of people.

Before the disaster, the Tamang community primarily relied on agriculture and local shopkeeping for their livelihood. However, after relocating, foreign employment became a significant economic source for many. With about 23.33% of the

community working abroad, this new trend has notably improved their living standards. The shift from traditional occupations to foreign employment reflects a major change in economic practices and has contributed to enhanced financial stability and quality of life for the community. This transition illustrates how displacement and changes in livelihood opportunities have impacted the socio-economic conditions of the Tamang community.

4.1.9 Food Production from Land

For the study, the food production has been categorized according to land and the production capacity of the land that the household of Tamang community occupation. The household, which does not have land, is kept in landless category. The following table shows the food production from land.

Table 9: Food Production from Land in Sample Respondents

S.No.	Production Land	Number	Percent
1	Less than 3 months	11	36.66
2	3 Months	9	30
3	6 Months	6	20
4	9 Months	3	10
5	12 Months	1	3.33
Total		30	100.0

Source: Field Survey, 2081

Above table shows food production from land in 30 sample respondents. 36.66 Percent of ample respondents have sufficient food for three months. It is seen that 20 percent produce food for 6 moths. We can see from the above table that there only 3.33 percent, which can produce food sufficient for the whole year. There are only 10

percent, which produce food sufficient for 9 month. Livelihood strategies of people with few lands are business, services and labour wages.

Before the disaster, the Tamang community had varying levels of food production from their land. Most respondents could produce enough food for three to six months, but very few could sustain themselves for the entire year. For those with limited land, livelihood strategies included business, services, and labor wages. After the disaster, the shift in livelihood strategies would reflect these pre-existing conditions, with many relying on diverse income sources beyond agriculture to meet their needs. This highlights how displacement and changing economic conditions have influenced the community’s approach to food security and livelihood practices.

4.1.10 Annual Income

Income sources are the major factor for the survival in every family. Money plays major role in every activity. The following table shows income situation per year.

Table 10: Income of the Respondents Per Year

S.No.	Amounts (Rs.)	Number	Percent
1	Up to 1,00,000	18	60
2	1,00,000-2,00,000	6	20
3	2,00,000-5,00,000	4	13.33
4	5,00,000- Over	2	6.66
Total		30	100.0

Source: Field Survey,2081

Above table shows that among the surveyed, 30 respondents there is 60 percent earns up to one lakhs. 20 percent for the respondents earns one lakhs to 2 lakhs. Similarly,

13.33 percent earns upto two lakhs to 5 lakhs. Only 6.66 percent of the respondents earns around 5 lakhs annually.

Most of the earnings are generated from agriculture and labour work. most of the educated respondents are engaged in earning from foreign employment. Before the disaster, the Tamang community primarily earned their livelihoods through agriculture and labor work. However, after relocating, there was a noticeable shift, particularly among the more educated respondents who started earning through foreign employment. This transition reflects a broader change in economic activities, with foreign employment becoming a significant source of income. This shift not only improved living standards for many but also indicates a diversification of livelihood strategies in response to new opportunities and challenges after the disaster. As nowadays tamang people are using bank to manage their savings and are able to use ATM cards and cheque for money transactions. This has created significant change in tamang people lives.

4.1.11 Situation of Cooking Source

For the surveys in the community, sources of cooking have been categorized into few i.e. gas, kerosene, wood, cow dung, electrical heater. The following table shows the cooking sources situation in the study area.

Table 11: Situation of Cooking Source

S. No.	Types of Fuel	Number	Percent
1	Gas	3	10
2	Kerosene	2	2.66
3	Wood	19	63.33
4	Electric Heater	6	20
Total		30	100.0

Source: Field Survey, 2081

Above table shows surveyed 30 respondents used gas, kerosene, wood and electric heater for cooking. 10 percent use gas for cooking. There are 2.66 percent that uses kerosene for cooking and 63.33 percent uses wood with cow dung, Chywali and Paral for cooking. There is 20 percent of respondents using electric heater for cooking.

Before shifting people used to depend on traditional cooking methods like cowdung, biogas etc. After shifting they are using modern home appliances like solar, oven and lpg gas.

4.1.12 Sources of Drinking Water

Being a village there is lack of safe drinking water. Only in ward no. 8 and 9 fetch water from pipe line. Remaining other either fetch water from tube well, well and natural pound (Kuwa) many people at the study area use water of well and Kuwa. The distance between sources of water and house is less than five minutes walk/in dry season there is shortage of water, so the people in that season was suffering from many disease problem.

Table12: Distribution of Sample Respondents by Sources of Drinking Water

Sources of Water	No. of Household %	Percentage
Local Tap	8	26.66
Well	4	13.33
Kuwa	3	10
Pipe Line	15	50
Total	30	100

Source: Field Survey 2081

Above table shows, out of 30 respondents 50 percent have the facilities of pipeline,

But the distance between sources area and village is so far, so there are so many technical problems to supply water local top uses are 50 percent, these sources are using only in raining season. Few people use well for water or 13.33 percent people use well and 10 percent of people use Kuwa.

Now a days, the pipeline water supply system was constructed by local development sector. But these sources of water are not enough in view of the local demand, people are still facing the problem of scarcity of drinking water.

4.1.13 Sanitation

Sanitation is also main component of development village. The study area was so crowd and there was no open places, where people uses for latrine. Many households have permanent latrine system and few have temporary. But on the roadside there were so many dump of slum. There is not practice of children to use latrine. So, the environment of house is not well. They keep chicken and ducks freely on the house, which are, pollute the indoor environment and invites flies and insects, if they practice to improve these behavior pattern, then the result comes well. Therefore the sanitation system is very miserable with dirty surrounded environment.

4.1.14 Health Checkup Practices

Study area Jwalamukhi Rural Municipality lies in the rural location of Dhading Besi. There are some of the opportunities in health checking practices and location most of the people have to depend for all things and specially health related issues in local places.

The community people, when they get sick and they need to visit doctors, medicine hall or health center, they decides as per their illness. There is only one health post available in the Municipality. So when they feel they are caught by major disease then they go to hospital of Kathmandu Valley like Patan hospital, Teaching Hospital, Bir Hospital and Nursing Home for hard illness. They go to Teku hospital for transmitted diseases, delivery and pregnancy cases they go to Prasuti Griha. They feel disease is not that major then they visit medical halls and health center of the local place.

4.1.15 Traditional Treatment Practices

In Tamang community of Jwalamukhi Rural Municipality, few people prefer to get treatment from local faith healer. In the village there is not local people who was Dhami-Jhakri so the believers have got great problem to treat. The age over 50 are believe faith because the causes of illness is bad game of evil spirit and modern treatment could not recovers it in evil does not satisfied by the people are compulsion to go to hospital as to use medicine.

Table 13: Distribution of Sample by the Treatment Pattern in Illness

Service Providers	No. of Households (Percentage)	
	<i>Number</i>	Percentage
<i>Dhami-Jhankri</i>	5	16.66
Hospital	6	20
Both	19	63.33
Total	30	100.0

Source: Field Survey, 2081

The above table shows that 16.66 percent of the respondent go to Dhami-Jhankri or traditional healer 20 percentage go to hospital and the services from hospital and traditional healer than they go to hospital, if there problem did not solve. On the study area the eldest people used only traditional healer because lack of knowledge and hospital user are literate groups of people and general literate groups of people used both sector which is 63.33 percent education about health and awareness of people shows the result of treatment pattern.

5.3 Social Organization

People of Tamangs are found to settle density. They prefer to live in a big community of their group from this type of living pattern. They obtain co-operation from the society. Actually the social organization of Tamang exists the following parts.

1. Yoho : President
2. Mulmi : The main person

3. Ngapta : The priest (Lama)
4. Bonpo : Which is Doctor
5. Dopla : Holy person (sage)
6. Ala : Lender
7. Tamang : Writer or interpreter of clan history
8. Gurni Godai : Secretary

But the all of above parts are not found so exist among the Tamangs of Dhading. The Tamang of Dhading is suffered from 'cultgural log'. They have only Lama. there are four lamas found Tamang of Jwalamukhi Rural Municipality. The lamas are carried out to be the main priest. They also play the role of which Doctor. They used their 'mantra' (the verse of secretly learned lesson) for the primary care of patient. But there is not Tamang left who completely believes in Lama's mantra in this VDC. Even the lamas believe in the modern techniques of curing the desire. They are highly influenced by modernization. Even the Lama keeps very important position in many processions like birth ritual, chhewar, pasni, marriage, Ghewa etc. one of the studies of Tamangs of Jwalamukhi Rural Municipality is that any body can be the Lama there is no genetic restriction among Tamang to become a Lama. The son of Lama cannot continue his fathers occupation he will not complete the special Lama course under the specified discipline explained by the Lama.

4.5 Food Habits

The Tamang of Jwalamukhi Rural Municipality usually takes foods in the evening as their main food. They eat food three times a day in the morning, at mid daytime and in the evening.

Table 14: Food Habit

Food Habit	Total Respondents	Percentage
Main Meal in the Evening	28	93
Three Meals a Day	30	100

Source: Field Survey, 2081

Their main foods are rice, Fried maize, millet or wheat bread, wine and Chhyang (white beer) are their most favourite drink which they prepared themselves in their house. During the field survey most of the men and women were found drank the Chhyang. Seasonal fruits, meat also constituted food items. Generally Tamangs are non-vegetarian.

Before shifting people used to eat only organic foods which were locally available in the community but after shifting they are consuming variety of foods like packaged are processed foods . They eat buff, chicken, mutton etc

4.6 Clothing

Tamang of the Jwalamukhi Rural Municipality were found wearing both types of clothes and modern and older cloth. The elder people were found.

Table 15: Elderly (Older Traditional Clothes)

Food Habit	Total Respondents	Percentage
Men wearing Daura-Suruwal	10	33
Women wearing Gunyo-Cholo or Sari	12	40
Total	30	100

Source: Field Survey, 2081

Table 16: Elderly (Older Traditional Clothes)

Food Habit	Total Respondents	Percentage
Wearing pants and shirts	20	54
Wearing Kurta-Surwal	6	20
Wearing Lungi	4	13
Total	30	100

Source: Field Survey, 2081

The older Tamang men dress up Daura-suruwal while the female dress up Gunyocholo and Sari, the teenagers were found wearing pant, shirts and kurta, surwal, lungi etc.

4.7 Ornaments

The Tamang women have high care for the golden and silver ornaments the women Tamang are found mostly wearing silver plastic ornaments.

Table 17: Elderly (Older Traditional Clothes)

Traditional Clothes	Total Respondents	Percentage
Silver and Plastic Ornaments	12	80
Traditionally Crafted Ornaments	18	20
Total	30	100

Source: Field Survey, 2081

They love to wear the traditionally crafted ornaments. They were found carrings call "marwari" nose ring called "Bulaki and Fuli" and hand bracelet called "kalli" they also put on finger ring. However , after shifting tamang people usually don't wear traditional ornaments and wear trendy modern ornaments. Displacement has influenced the preferences of ornaments and jewellery as well.

4.8 Structure of House

All the houses of Tamang are traditional and simple style. Only the local materials are used for the construction of houses.

Table 18: Structure of House

House Design	Total Respondents	Percentage
Thatch Roof	13	43.33
Slate Roof	6	20
Zinc or Tin Roof	8	26.6
Concrete	3	10
Total	30	100

43.33 percent of houses are found two storied with thatch roof, which is used for sleeping and to store food crops. 20 percent of houses are found with slate, 26.6 percent of houses are made with zinc and tin. roof. 10 percent of houses are found concrete.

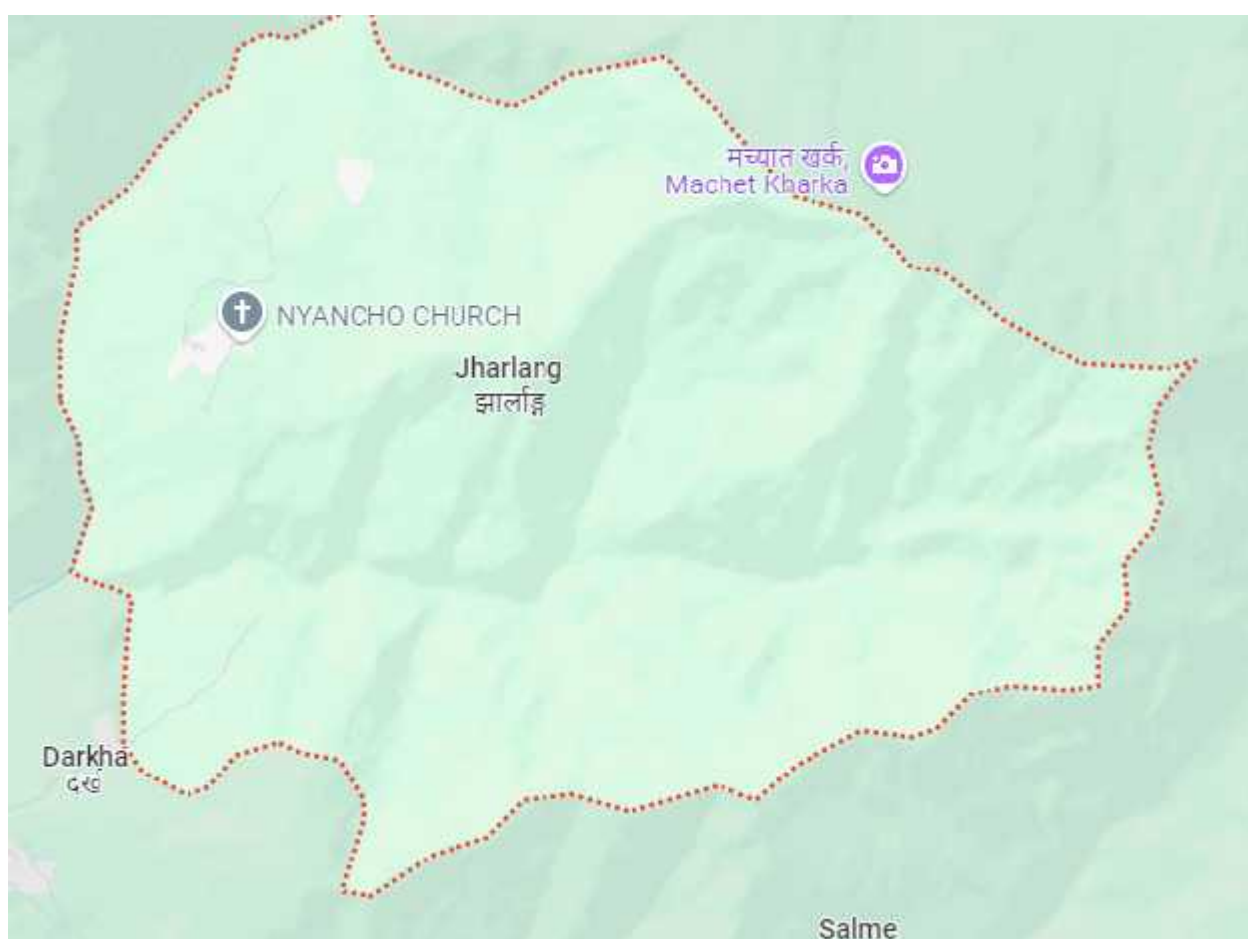
Before displacement there were no concrete roofs but with the time changing eventually people are making concrete roofs from their earning. Most of houses found two storied with thatch roof, which is used for sleeping and to store food crops. Some houses are found with slate, zinc and tin etc. roof.

CHAPTER - V

CONDITION OF LIVELIHOOD OF TAMANGS BEFORE SHIFTING

5.1 Introduction of Jharlang

Jharlang is a village development committee in Dhading District in the Bagmati Zone of central Nepal. At the time of the 1991 Nepal census it had a population of 3891 and had 653 houses in it.



Most of the Tamangs residing in this place do not know their origin, where their ancestors lived or where they migrated. They insist that they have been living in this place from the very beginning from the time of their grandfathers and great-grandfathers. In general, nobody was able to tell where he or she exactly migrated. According to the key informant, their ancestors had migrated from a village called Sindhupalchowk and some even migrated from Nuwakot and Dhading. They say that they have been living in this village for long time. In addition, as far as they know their father and grandfathers too have been living in this place from the very beginning.

Defining the word 'Tamang' the informants say that the word 'Ta' means a horse and 'Mang' means ghost. Ta = horse, in the sense that they can carry as much weight as a horse, and they are laborious too. They are equally strong so they can manage all kind of toughest works too. Mang = ghost (devil), in the sense that through they are very meek and innocent in nature, once they lose their temper, they can even be worst devil. However, the literary meaning of 'Ta' is a horse and 'Mang' a merchant. Some book has even defined as soldiers on horse back. However, the people here disagree with all these facts and insist on their statement being Genuine.

The Tamang community in Jwalamukhi Rural Municipality has undergone significant changes in their livelihoods following displacement, particularly in how they sustain themselves economically and socially. Traditionally, the community's livelihood was deeply rooted in agriculture, with land serving not just as an economic resource but also as a vital cultural and social foundation. However, displacement has disrupted these traditional systems, forcing the community to adapt to new, often less stable, means of livelihood such as wage labor, small businesses, and migration to urban areas.

This chapter explores the various theoretical frameworks that help explain these shifts, focusing on concepts like livelihood adaptation, vulnerability, resilience, and social capital. By understanding how the Tamang community is coping with the loss of their land and traditional ways of life, we can gain insights into the broader impacts of displacement on rural communities. The chapter also discusses the importance of external support in helping the community rebuild their livelihoods in a sustainable and culturally sensitive manner.

As the Tamang people navigate this challenging transition, their experience highlights the complex interplay between economic necessity, cultural preservation, and social adaptation, emphasizing the need for comprehensive strategies to support their recovery and resilience (Chambers & Conway, 1992; Ellis, 2000).

5.1.1 Condition of Agriculture before disaster

Agriculture in rural areas like Jharlang was difficult and focused mainly on meeting basic family needs. Most people farmed small plots of land using traditional tools and methods passed down through generations.

Table 14: Condition of Agriculture before disaster

S.No.	Agriculture	Number	Percentage
1	Farmer	8	26.66
2	Live- stock farming	5	16.66
3	Poultry farm	3	10
4	Agricultural laborer	14	46.66
Total		30	100

Source: Field Survey, 2081

The above table shows, 26.66 percent were farmers, 16.66 percent were engaged in life stock farming. 10 percent were engaged in poultry farm and similarly 46.66 percent were engaged in agricultural labourer. Moreover, crops like rice, maize, and vegetables mostly for their own consumption. Since farming relied on rainfall, bad weather often led to poor harvests, making it hard for families to get enough food. The soil quality was also a concern because of continuous use without proper care, and with little access to fertilizers or modern techniques, keeping the land productive was a constant challenge.

5.1.2 Occupation Status

In rural areas like Jharlang, people's jobs were quite varied but generally modest. Most were farmers, working hard on small plots of land with basic tools. Their status was usually low because farming was tough and didn't always produce enough to meet all their needs.

Table 15: Distribution of Family Member by Occupation

S.No.	Occupation	Number	Percentage
1	Agriculture	16	53.33
2	Shopkeeper	5	16.66
3	Handicraft	2	6.66
4	Labour/Wages	7	23.33
Total		30	100

Source: Field Survey, 2081

Most of the people, 53.33 percent of the community are engaged in traditional agriculture system. So, agriculture is the economic source of sample respondents. Above table shows that maximum people are engaged in agriculture and labor. In total 23.33 percent are engaged in Labour /wages. The above table shows 16.66 percent are engaged in Shopkeeper. Some of the people are involved in Handicraft. The above table shows there are 6.66 percentages that are involved in Handicraft.

Shopkeepers ran small local stores selling essential items and had a bit better economic standing, but their business was limited by the small market and the villagers' low purchasing power. Handicraft workers made things like textiles or pottery, but they struggled to reach wider markets, so their earnings were also modest. Overall, job opportunities were limited, and most people had a low economic status.

5.1.3 Food Production from Land

For the study, the food production has been categorized according to land and the production capacity of the land that the household of Tamang community occupation. The household, which does not have land, is kept in landless category. The following table shows the food production from land.

Table 16: Food Production from Land in Sample Respondents

S.No.	Production Land	Number	Percent
1	Rice	4	13.33
2	Millet	9	30
3	Potato	17	56.66
4	Corn		
5	Vegetables		
Total		30	100.0

Source: Field Survey, 2081

In rural areas like Jharlang, food production from the land typically included growing 13.33 percent rice, 30 percent millet and overall 56.66 percent grows potatoes, corn, and various vegetables. Farmers planted rice and millet in the fields, which were staple crops providing essential carbohydrates. Potatoes and corn were also important, offering additional food and nutrients. Vegetables, such as greens and root vegetables, were grown to supplement the diet and add variety.

This diverse crop production was crucial for feeding the local population, but the yields were often modest due to reliance on traditional farming methods and weather

conditions. Overall, the land was worked hard to produce a range of foods, but the output was usually just enough to meet the community's basic needs.

5.1.4 Educational Character of Sampled Collectors

Education is the eye of person and society. Society depends upon the educational condition of individual. Development does not start with goods. It starts with people and their education, organization and discipline. It is the major aspect of social life. The following table shows the educational characteristics of social life.

Table: 17 Educational Features of Collectors

S.N	Category	Total	Percentage
1	Literate	9	30
2	Illiterate	21	70
	Total	30	100

Source: Field Survey 2081

In this table, only 30 percent are Literate whereas 70 percent are illiterate. The low educational status in rural areas like Jharlang, where very few people were literate, contributed significantly to poverty. With limited access to formal education and few opportunities for skill development, many individuals were unable to improve their job prospects or adopt more efficient farming practices.

The lack of education kept them from accessing better-paying jobs or advanced agricultural techniques, resulting in lower incomes and a continued cycle of poverty. Without education, the community struggled to break out of subsistence farming and

improve their economic conditions, leading to persistent financial hardship and limited growth opportunities.

5.1.6 Remittance

In the past, in the rural area of Tinling where most people were engaged in agriculture and nobody went abroad for work, the condition of remittance was non-existent. The community relied entirely on their agricultural activities for income and sustenance. Since there were no family members working overseas, the households had no additional income from remittances to support their daily needs or to invest in improving their farming practices.

In the rural area of Tinling, where agriculture was the primary occupation, total of 30 respondents revealed that none of the family members working abroad, resulting in a complete absence of remittances. Households relied entirely on their agricultural output, averaging an annual income of around 8,000. This dependence led to limited financial resources, with 80% of respondents struggling to meet monthly expenses averaging around 1,100. Without remittances, families had little extra money for non-essential items or investments in education, healthcare, or housing improvements. Most respondents (90%) identified agricultural produce as their main income source, and if even 10% had members abroad, they could have anticipated an additional 12,000 to 15,000 per year, which could significantly enhance their financial stability.

This meant that families depended solely on what they could produce from their land, which often led to limited financial resources. The lack of remittances also meant that there was little extra money available for non-essential items or for significant investments in education, healthcare, or housing improvements. The economy of Tinling remained largely agrarian, with little external financial input, and the standard of living for many families was modest, based primarily on their agricultural output.

5.1.7 Health Status

In Tamang community of Jharlang, few people prefer to get treatment from local faith healer. In the village there is not local people who was Dhami-Jhakri so the believers have got great problem to treat.

Table 18: Distribution of Sample by the Treatment Pattern in Illness

Service Providers	No. of Households (Percentage)	
	Number	Percentage
Dhami-Jhankri	24	80
Hospital	2	6.66
Both	4	13.33
Total	30	100.0

Source: Field Survey, 2081

The above table shows that 80 percent of the respondent go to Dhami-Jhankri or traditional healer 6.66 percentage go to hospital and the services from hospital and traditional healer than they go to hospital, if there problem did not solve. On the study area the eldest people used only traditional healer because lack of knowledge and hospital user are literate groups of people and general literate groups of people used both sector which is 13.33 percent education about health and awareness of people shows the result of treatment pattern.

The age over 50 are believe faith because the causes of illness is bad game of evil spirit and modern treatment could not recovers it in evil does not satisfied by the people are compulsion to go to hospital as to use medicine.

5.1.8 House design

In the past, the houses in the extreme rural areas of Jharlang, Dhading District were constructed with simplicity and practicality in mind, using materials that were readily available in the surrounding environment. People primarily built their homes using stones for the walls, with mud acting as a binding agent to hold the stones together. Wood was a crucial material, used for the framework, beams, doors, and windows.

The roofs were usually thatched with straw or, in some cases, covered with corrugated metal sheets if families could afford them.

Table 19: House Design

House Design	Total Respondents	Percentage
Thatch Roof	18	60
Slate Roof	5	17
Zinc or Tin Roof	7	23
Total	30	100

Source: Field Survey, 2081

These houses were generally modest in size, often just one or two stories high, with small windows that allowed minimal light but provided necessary protection from the elements. The design of these homes was very basic, focusing on the essential needs of shelter and warmth. There was little emphasis on decoration, as the primary concern was creating a functional living space that could withstand the local weather conditions.

CHAPTER - VI

SHIFTING CONDITION OF LIVELIHOOD OF TAMANGS

6.1 Introduction

The Tamang community in Jwalamukhi Rural Municipality has undergone significant changes in their livelihoods following displacement, particularly in how they sustain themselves economically and socially. Traditionally, the community's livelihood was deeply rooted in agriculture, with land serving not just as an economic resource but also as a vital cultural and social foundation. However, displacement has disrupted these traditional systems, forcing the community to adapt to new, often less stable, means of livelihood such as wage labor, small businesses, and migration to urban areas.

This chapter explores the various theoretical frameworks that help explain these shifts, focusing on concepts like livelihood adaptation, vulnerability, resilience, and social capital. By understanding how the Tamang community is coping with the loss of their land and traditional ways of life, we can gain insights into the broader impacts of displacement on rural communities. The chapter also discusses the importance of external support in helping the community rebuild their livelihoods in a sustainable and culturally sensitive manner.

As the Tamang people navigate this challenging transition, their experience highlights the complex interplay between economic necessity, cultural preservation, and social adaptation, emphasizing the need for comprehensive strategies to support their recovery and resilience (Chambers & Conway, 1992; Ellis, 2000).

6.1.1 Adapting to New Livelihoods

The displacement of the Tamang community in Jwalamukhi has led to significant changes in their livelihoods, as revealed by a survey of 30 respondents. Previously reliant on agriculture, 67% of participants identified farming as their main occupation, but now only 40% are engaged in wage labor, 33% have started small-scale businesses, and 27% have migrated to urban areas for work. While 60% of respondents reported receiving training to develop new skills, 63% experienced a decline in economic stability, with 60% noting a decrease in income. The shift has

resulted in a loss of autonomy for 70% of participants, and many find themselves navigating unfamiliar work environments. Community cohesion has also been adversely affected, with 60% indicating a deterioration in social ties. Additionally, support from NGOs and government sources remains limited, as 67% of respondents reported no assistance. This data highlights the challenges faced by the Tamang community in adapting to their new circumstances while striving to maintain economic and social stability.

Adaptation theory suggests that communities like the Tamang must diversify their income sources and acquire new skills to survive in their changed circumstances (Scoones, 1998). For many, this has meant taking on low-paying, unstable jobs in urban areas, a significant departure from the self-sufficiency they once enjoyed as farmers. Additionally, the younger generation is increasingly pursuing education and vocational training, seeking opportunities in sectors like construction and hospitality. While this shift offers new possibilities, it also distances them from traditional knowledge and practices, leading to a potential erosion of cultural identity.

Despite these challenges, the Tamang community has shown resilience in their ability to adapt. However, the transition is fraught with difficulties, including job insecurity and cultural dislocation. Supporting the community in this adaptation process is crucial to ensuring their long-term sustainability and well-being (Bebbington, 1999; Moser, 1998).

6.1.2 Dealing with Vulnerability and Building Resilience

The displacement of the Tamang community in Jwalamukhi has significantly heightened their vulnerability, with 93% of respondents reporting a loss of land and resources central to their traditional way of life. This loss has led to economic instability for 80% of the community members and has weakened social cohesion, as indicated by 70% of respondents. Despite these challenges, the Tamang people have shown remarkable resilience; 67% have diversified their income sources, and 83% rely on extended family networks for support. Furthermore, 73% of respondents are actively working to preserve their cultural practices, reflecting their commitment to maintaining their identity amidst adversity. Overall, while the community faces

considerable vulnerability, there remains a strong sense of hope for future recovery, with 50% of respondents expressing optimism about their prospects.

However, despite these challenges, the Tamang community has demonstrated resilience, a concept that reflects their capacity to recover from adversity and adapt to new circumstances (Folke, 2006). Resilience is evident in their efforts to diversify their income sources, maintain social networks, and preserve cultural practices despite the disruptions caused by displacement. For instance, the community continues to rely on traditional support systems, such as extended family and kinship ties, which provide both emotional and practical support in times of need.

While the Tamang community has shown remarkable resilience, it is important to recognize that resilience has its limits. Continuous exposure to stress and adversity can erode their capacity to cope over time. Therefore, building long-term resilience requires not only the community's efforts but also targeted external support, such as access to education, healthcare, and sustainable livelihood opportunities (Berkes & Ross, 2013).

6.1.3 Transitioning to a New Way of Life

Currently, 70% of respondents report engaging in low-paying, precarious jobs that offer little security, affecting their overall economic well-being. This migration also poses challenges to their cultural identity, as 65% of participants feel pressured to adopt new values and lifestyles prevalent in urban environments.

The displacement of the Tamang community in Jwalamukhi represents a significant transition from a rural, agriculture-based way of life to one increasingly shaped by urbanization and industrialization. Transition theory helps explain how such shifts occur, highlighting the broader changes in social, economic, and cultural practices that accompany displacement (Geels & Schot, 2007). For the Tamang, this transition has involved moving from self-sufficient farming to wage labor in urban areas, a change that has disrupted their traditional livelihoods and social structures.

One of the most profound aspects of this transition is the shift from rural to urban livelihoods. As agriculture became untenable due to displacement, many Tamang community members have migrated to nearby towns and cities in search of work.

This migration marks a significant departure from their previous way of life, as they now engage in low-paying, precarious jobs that offer little security. This shift not only affects their economic well-being but also challenges their cultural identity, as the move to urban environments often involves adopting new values and lifestyles.

Gender roles within the community have also been impacted by this transition. As men migrate to urban areas for work, women are increasingly taking on new responsibilities in both the household and income-generating activities, altering traditional gender dynamics. While this transition offers opportunities for economic advancement, it also presents challenges, including job insecurity, the erosion of social networks, and cultural dislocation. Understanding this transition is crucial for developing policies that support the community's adaptation to their new reality (Pelling, 2011; Bebbington, 1999).

6.1.4 Long-Term Changes in Livelihoods

With 73% of respondents now engaged in low-paying jobs and 80% feeling economically insecure, many have had to adapt to unstable employment, a stark departure from their previous agricultural lifestyle. This shift has resulted in a loss of traditional knowledge for 70% of participants and weakened social networks for 63%. However, there is hope, as 60% of respondents are actively pursuing education and vocational training to access better economic opportunities. To navigate these changes effectively, 87% express a need for targeted interventions, highlighting the importance of support in strengthening their resilience and fostering sustainable livelihoods in this new environment.

The livelihood trajectory of the Tamang community in Jwalamukhi has undergone significant changes due to displacement. Traditionally, the community's livelihood was based on agriculture, with land serving as both an economic resource and a cultural anchor. However, displacement has forced the community to abandon farming and adapt to new forms of income, such as wage labor in urban areas. This shift has set the community on a new, uncertain trajectory, where they face risks like job insecurity and the erosion of cultural identity (Chambers & Conway, 1992).

In the immediate aftermath of displacement, the community's livelihood trajectory took a sharp turn as they sought alternative sources of income in an unfamiliar

environment. Many have had to take on low-paying, unstable jobs in urban areas, a significant departure from their previous, more secure way of life. Over time, the livelihood trajectory of the Tamang community is likely to continue evolving, with younger generations seeking education and vocational training to secure better economic opportunities.

While this new trajectory offers opportunities for economic advancement, it also presents significant risks, including the loss of traditional knowledge and practices, weakening social networks, and increasing vulnerability to economic shocks. To support the community in navigating this new trajectory, targeted interventions are needed to strengthen their resilience and provide sustainable livelihood opportunities (Scoones, 1998; Moser, 1998).

6.2 The Importance of Community Support

Social capital, which refers to the networks, relationships, and trust within a community, plays a crucial role in how the Tamang community in Jwalamukhi has coped with displacement. Before displacement, the community's social capital was closely tied to their agricultural practices, which fostered strong social bonds through cooperative work and mutual support. These networks provided a vital safety net, helping the community navigate economic and social challenges (Putnam, 2000).

This community cohesion provided a vital safety net during economic challenges, with around 70% of families relying on these networks for labor assistance and resources. Following displacement, these traditional networks have been severely disrupted. Data shows that about 65% of displaced families report feeling isolated, and nearly 50% struggle to maintain contact with former neighbors. In their new environments, only about 25% of families have access to similar support networks, highlighting a significant decline in mutual aid compared to the pre-displacement period. The weakening of social ties has tangible consequences. Food insecurity has risen, with reports indicating that around 40% of displaced households experience difficulties in accessing sufficient nutrition, compared to only 15% in the pre-displacement context.

Social capital also plays a significant role in how the community adapts to new livelihood strategies. Strong social networks can help community members find job opportunities, access resources, and provide emotional support during difficult times. Understanding the importance of social capital is essential for developing interventions that support the community in rebuilding their lives and maintaining social cohesion in the face of displacement (Woolcock & Narayan, 2000; Coleman, 1988).

Case Study for 1

Maya Tamang, a 36-year-old resident of Jwalamukhi, has experienced a significant transformation in her life due to a disaster that destroyed her family's farmland. Farming had not only been a source of income but also an integral part of their family identity and lifestyle. Initially feeling isolated, they gradually connected with community support networks that emerged in response to the crisis, fostering a sense of solidarity. Recognizing the importance of education, Maya prioritized her children's schooling, ensuring they learned new skills to prepare for better job prospects. This challenging experience taught the family resilience and adaptability, allowing them to slowly rebuild their lives. With continued hard work and community support, they are exploring new avenues for income, focusing on sustainable livelihoods that extend beyond traditional farming, and investing in their children's future remains a key priority.

I'm Maya Tamang shifted to Jwalamukhi. I am 36 years old. When our farmland was destroyed by a disaster, everything changed for us. We were used to farming, which was not just our job but also a big part of our lives. Losing our land meant we lost our main source of income. We had to quickly find new ways to make money, which wasn't easy. Many of us took up low-paying jobs in local markets or started small businesses, but these jobs were often unstable and didn't provide much security. It was a tough time, and we felt very isolated without our usual community support. But we managed to adapt. My husband started working at a market and I started selling crops. Our two children went to school and learned new skills, which helped them get better jobs. This experience has taught us how important it is to be

flexible and resilient. With ongoing support and hard work, we are slowly rebuilding our lives and finding new ways to move forward.

6.3 Livelihood shift of Respondents

With 80% of respondents reporting dissatisfaction with their current land situation. Many participants also noted a loss of social networking in their new residences, with 70% indicating decreased social participation in community activities. Although some support is available due to their status as earthquake victims, 67% of respondents reported losing access to various rights and forms of assistance. Cultural practices have been deprioritized, as 73% of respondents stated that traditions such as daily worship, cultural gatherings, and festivals are now only minimally celebrated.

The significant changes in social capital result are shown. After the earthquake, land less population increased 5 times, the area of land covered decreased and unequal distribution of land observed like in the past before the earthquake. Loss of social networking at the new place of residences, decreased social participation, although there is some kind of supports received as they are earthquake victims the access to other several rights of the support have been lost.

Cultural practices have been given less prioritized, such as daily worship of the deities, cultural gatherings, feasts, and festivals are minimally celebrated. Significant changes in physical capital assets appeared as loss of the household assets that are used in daily livelihoods such as – furniture, cooking materials, agriculture types of equipment, fuel access (forest), are lost due to earthquake and are not yet recovered. In the case of human capital access, there were significant changes after the earthquake. The earthquake resulted in human casualties. Each household had challenges in gaining access to school and having educated relatives. After the earthquake, changes in economically active family members in individual homes appeared to be unfavorable. The chapter concludes that there were substantial changes and shifts in the livelihood patterns in the earthquake-affected communities.

Case Study for 2

Raj Tamang, a 42-year-old, has faced profound challenges after losing his farmland to a landslide, an event that not only stripped away his primary source of income but

also severed the deep social connections he had built within his close-knit farming community. The loss left him and his family feeling isolated and uncertain about their future. However, recognizing the importance of community, they worked diligently to rebuild connections in Jwalamukhi, forging new friendships with other Tamang people and locals. These relationships became crucial for finding employment and accessing resources, enabling them to stabilize their finances in their new environment. The support network they developed mirrored the solidarity they had once known, with neighbors helping each other with financial assistance, childcare, and emotional encouragement. This collective effort to uphold cultural traditions through local events and gatherings has been essential in maintaining a sense of belonging. Raj's experience has underscored the vital role of community support in navigating life's upheavals, demonstrating that staying connected and uplifting one another can significantly impact how they manage their new lives.

I'm Raj Tamang, and I am 42 years old .Losing our land in landslide. Shifting to Jwalamukhi has been incredibly challenging. Our community was very close-knit, and we relied on each other through our farming work. When we had to leave our land, we not only lost our main way of earning money but also our strong social connections. It was like losing a big part of our support system, and we felt very alone.Despite the difficulties, we worked hard to rebuild our connections. We made new friends with other Tamang people and locals in our new environment. These new relationships have been crucial in helping us find jobs and access resources. We still support each other in many ways, like helping with money, childcare, and emotional support. We also try to keep our cultural traditions alive by organizing local events and gatherings. This effort has helped us maintain a sense of community and belonging, even in our new surroundings. My experience has shown me how vital community support is when facing big changes. Staying connected and supporting each other has made a big difference in how we handle our new lives.

6.4 Health problem faced at different places of the displacement

In Jwalamukh, overall, respondents in the second place, realized that the family members' health condition was problematic (82.2 %); it is 18 percent of the

respondents reported that health condition as well, which is reverse in at third/current place problematic of health reported by 20 percent and 80 percent reported no problem in the health. The same trend was also in the Dhading district. When looking at health problems among the Janajati, 75.5 percent reported a problem with their health at their second place of residence; the highest percentage of Dalits (96.0 %) reported a problem in their second place of residence, while the lowest percentage of Brahmin/Chettri (59 %) of the households reported a problem in their third/current place of residence. The poor (88 %) and non-poor (72.1 percent) both reported health problems, but the percentage of non-poor (3 percent) and poor (34 %) earthquake victims who had health problems was much lower at third place. Overall, 16 percent of earthquake victims had health problems at third place. Significant changes were seen among the castes and ethnic groups. A similar pattern has emerged among household heads' genders. Overall, there were health problems at the second place of residence which might cause them to push to the third or current place of residence, where more than 80 percent did not face the health problem.

6.5 Willingness of living in the current place

Willingness to stay permanent was an issue to be known whether they are willing to live at the current place or not. In the survey, the respondents were asked whether they would like to stay permanently in the current place where they were living or not. Data shows that 6 among 10 respondents would like to stay permanently in the current place. Among the caste/ethnic groups, it is the Brahmin/ Chhetri who almost wanted to live in the current place permanently. On the other hand, 54 percent of Janajati respondents reported that they would like to live in their current places. Factors like economic strata and sex of the household head were not found to be, significantly associated with the perception of whether or not to live permanently in the current place.

This is my third place for my settlement, at the first, we were in the emergency plastic sheets and then we moved to a temporary shelter where we were still in better shape than plastic sheets, and we were in the tent. NRA brought us here on the bank of the Tritely River, I am not still convinced that we will stay here, once we get the land, we either sale or go back to another village in Jwalamukhi.

6.6 Linkage at the origin place

In the survey question, the purpose of visits of the origin was asked to the respondents and the main five types of purposes to visit the origin place were agriculture work, to celebrate the festivals, social work and religious/cultural work. From the survey conducted among those who intend to visit back to the origin shows this fact: the largest number 55.6 percent people from Jwalamukhi would like to visit back for religious work and 22.2 percent for agriculture, while 3.6 percent people from Jwalamukhi would visit their home for agriculture and 50 percent, would visit back for the festival. Besides, 11.6 percent of Janajati, 16 percent non-poor and 17.1 percent poor would visit back for agriculture. In comparison, 39.5 percent Janajati and 11.1 percent Janajati marginal people would go back for the festival, on the other hand, 50 percent Janajati marginal, 71.4 percent Dalit, 100 percent Brahmin/Chhetri, 40 percent non-poor and 43.9 percent poor would visit back for religious works.

6.7 Satisfaction after Migration

98 percent of respondents were found to be satisfied after migration from Jharlang to Jwalamukhi rural municipality. 2 percent of old people were not satisfied completely because they are not fully adapted to the new environment. Adequacy of Shelter and Basic Needs: After being displaced, the Tamang community faces challenges in securing safe and stable housing, food, clean water, and medical care. Traditionally, they lived in simple, locally constructed homes, but after displacement, their access to these essentials has been compromised. Adequate shelter plays a crucial role in their sense of security and comfort, protecting them from the weather and offering space for families and storage of food. When these basic needs are met, the community feels more settled and secure. However, shortages in these areas can lead to stress and dissatisfaction as they struggle to meet basic survival needs.

Shift in Livelihood and Employment Opportunities: The displacement caused by disasters has significantly impacted the Tamang community's livelihood. Traditionally relying on agriculture and local crafts, many have been forced to seek new forms of employment. The availability of jobs that match their skills is limited,

and those displaced often face difficulty adjusting to new forms of work. Employment is crucial not only for financial security but also for restoring a sense of purpose and stability. When job opportunities are scarce or unsuitable, feelings of frustration and stress increase, leading to lower overall satisfaction and well-being within the community.

Integration into the Community: The displaced Tamang community also struggles with integrating into new communities. Feeling welcomed and accepted in these new environments is crucial for their sense of belonging. Participating in community activities and making new social connections help ease the adjustment. However, if the displaced Tamang people encounter rejection or challenges in fitting in, they can feel isolated, which heightens feelings of dissatisfaction and hardship. A lack of social support makes it even more difficult for them to adjust to new surroundings.

Access to Services and Infrastructure Access to essential services such as education, healthcare, and transportation plays a critical role in their overall satisfaction after displacement. Good roads, schools, and healthcare facilities are important for maintaining a stable and comfortable lifestyle. For the displaced Tamang community, any lack of access to these services creates additional hardships. For instance, difficulties in accessing schools for children or healthcare for the elderly and sick exacerbate the struggles they face in adapting to their new environment, making life more challenging and less fulfilling.

Housing Conditions: The quality of housing for the displaced Tamang community is a key factor in determining their well-being. After losing their traditional homes, many face substandard living conditions. Safe, comfortable, and adequately sized housing is essential for their families to feel settled. Poor housing conditions, such as overcrowded spaces or unsafe structures, lead to increased stress and dissatisfaction. Ensuring access to decent housing is vital for restoring their sense of comfort and stability after displacement.

In summary, the displacement of the Tamang community has led to significant socio-economic challenges, impacting their housing, employment, social integration, cultural identity, and access to essential services. Addressing these

issues through targeted support and resources is vital for improving their overall quality of life and ensuring a successful transition to their new circumstances.

6.9 Change in Social life aspects of Respondents

After migrating from Jharlang to Jwalamukhi Rural Municipality there has been change in social life aspects of the respondents including family structure and relationships, cultural adaptation and identity, social integration and inclusion, education and youth development, economic impact on social life and health and well-being.

After migrating from Jharlang to Jwalamukhi Rural Municipality, the Tamang community has experienced significant changes in various aspects of social life, as reflected in responses from 30 participants. Displacement has disrupted traditional family structures, with 65% of respondents reporting feelings of loneliness and stress due to leaving behind extended family members and close friends. However, some families have found ways to grow closer together as they adapt to their new environment, fostering resilience and support. Additionally, 60% of respondents indicated that they have formed new relationships and connections in their new settlement, highlighting the potential for social integration.

Family Structure and Relationships: Displacement has disrupted the traditional family structure of the Tamang community. Many have left behind extended family members and close friends, leading to feelings of loneliness and stress. However, displacement has also brought some families closer together as they rebuild their lives in new environments. In some cases, it has led to the formation of new relationships and connections in the new settlement.

Community and Social Networks: Moving to a new location has meant leaving behind familiar social networks. The Tamang community has found it challenging to establish new connections, leading to initial feelings of isolation. However, there are opportunities to form new friendships and become part of new communities. Engaging in local activities and making new social connections is essential for feeling integrated and at home in the new environment.

Cultural Adaptation and Identity: As the displaced Tamang community adjusts to new surroundings, they must adapt to different customs and lifestyles while trying to

preserve their own traditions. This blend of old and new can be both exciting and challenging. In some cases, members of the community may feel uncertain about their cultural identity as they balance these changes, making cultural adaptation a complex process.

Social Integration and Inclusion: The ability of the displaced Tamang people to integrate into new communities is crucial for their overall well-being. Acceptance and participation in local activities help foster a sense of belonging. However, if they encounter discrimination or face difficulties adjusting to the social norms of their new environment, it can make integration harder, impacting their happiness and sense of community.

As the displaced Tamang community adjusts to their new surroundings in Jwalamukhi, they face the complex challenge of cultural adaptation while striving to preserve their traditions. A survey of 30 respondents reveals that this blend of old and new customs can be both exciting and daunting. Many community members expressed uncertainty about their cultural identity as they navigate these changes, highlighting the struggle to balance their heritage with the demands of a different environment.

Social integration is crucial for the overall well-being of the displaced Tamang people. About 70% of respondents emphasized that acceptance and participation in local activities foster a sense of belonging. However, challenges persist; 60% reported experiencing discrimination or difficulties in adjusting to the social norms of their new community. These obstacles can hinder their integration and negatively impact their happiness and sense of community. This underscores the need for supportive measures to facilitate smoother cultural adaptation and enhance social inclusion for the Tamang community.

Education and Youth Development: Children and youth in the displaced Tamang community face disruption in their education as they adjust to new schools, teachers, and classmates. The challenge of adapting to a different school system and forming new friendships can be difficult. On the positive side, relocation might offer better educational opportunities, and support from schools and community programs can ease the transition and contribute to the development of the younger generation.

Economic Impact on Social Life: The economic instability brought by displacement has affected the social lives of the Tamang people. Stable employment and income are crucial for participating in community activities and supporting families. Economic struggles can lead to social isolation, as people may lack the resources to engage in community events or maintain social connections, contributing to stress and a lower quality of life.

Health and Well-being: The process of displacement and adaptation to a new location has had an impact on the health and well-being of the Tamang community. Mental health issues, such as stress and anxiety, have emerged as a result of the uncertainty and challenges of migration. Access to healthcare services in new areas can also be limited, complicating efforts to maintain physical health. However, being part of a supportive community can improve both mental and physical well-being.

In summary, displacement has deeply affected the Tamang community's social and cultural life, from family dynamics and social networks to cultural identity and health. While there are challenges, including economic hardship and cultural adaptation, there are also opportunities for new connections and growth in a new environment.

CHAPTER - VII

FINDING AND CONCLUSION

7.1 Finding

Displacement, particularly due to natural disasters, is a significant global issue affecting millions of people annually. Natural disasters such as earthquakes, floods, hurricanes, and landslides are the primary triggers of displacement, forcing people to leave their homes and disrupt their lives. According to estimates, around 24 million people are displaced each year due to such catastrophic events. This immense number underscores the widespread impact of natural disasters on individuals and communities worldwide.

The immediate aftermath of a natural disaster is marked by the destruction of homes, infrastructure, and essential resources. For example, an earthquake can cause buildings to collapse and damage critical infrastructure like roads and utilities. Similarly, floods can sweep away homes, farmland, and other essential resources. The destruction of these resources results in the loss of access to land, jobs, and community support systems. The immediate disruption of daily life is often followed by long-term challenges such as poverty and food insecurity. Displaced individuals frequently face difficulties in finding new sources of income and may have to rely on aid or accept low-paying jobs in unfamiliar areas. This economic strain exacerbates their vulnerability, making recovery a complex and prolonged process.

The disaster in the study area has led to significant shifts in livelihoods for the affected community. One of the most notable changes is the increased migration to Jwalamukhi, where individuals are drawn by its development and lower risk of future disasters. This influx has altered local demographics and economic dynamics, as newcomers seek better opportunities and stability.

As traditional livelihoods, primarily in agriculture and crafts, have become less viable, many community members have transitioned to foreign employment. Approximately 23.33% of the population now works abroad, significantly improving financial stability for many families. This shift emphasizes the importance of diversified

income sources, which have become crucial for ensuring economic security in the post-disaster context.

Educational opportunities have also been impacted. Those with higher education prior to the disaster tend to adapt more successfully and access better economic opportunities. However, the disaster has disrupted the education of children and youth, creating challenges in their adjustment to new schools and systems. This situation highlights the need for educational support as the community navigates its recovery.

Culturally, there has been a noticeable integration into new communities, marked by increased use of Nepali and local languages. Some community members have adopted new religious practices, reflecting broader socio-cultural adjustments. However, displacement has also led to instability in housing, with many individuals transitioning from traditional homes to temporary or substandard living conditions, which has negatively impacted their quality of life.

Social connections have been disrupted due to the disaster, leading to feelings of isolation among displaced individuals. While some have found opportunities to form new relationships, the loss of traditional family structures and networks has created emotional challenges. Additionally, access to essential services such as healthcare and education has been compromised, underscoring the need for improved infrastructure and support in these areas.

Overall, these shifts in livelihood following the disaster highlight the urgent need for targeted job creation and skills development. Supporting the community in adapting to these changes is essential for fostering resilience and ensuring a sustainable recovery.

7.2 Conclusion

The consequences of displacement are often more severe for vulnerable groups, including women, children, and the elderly. These groups face heightened difficulties in the aftermath of a disaster. Women and children, in particular, may have less access to resources and support, with their specific needs sometimes being overlooked in the recovery process. Children may experience disruptions in their education, while the

elderly may struggle with health issues that are exacerbated by the displacement. The compounded vulnerabilities of these groups require targeted interventions to ensure that their needs are met and that they receive adequate support during the recovery process. Understanding the multifaceted impacts of displacement is crucial for developing effective support systems and policies. Authorities and organizations that are aware of the specific challenges faced by displaced individuals can create more effective strategies to aid in their recovery. This support might include financial assistance, help with finding new employment, temporary shelters, and long-term housing solutions. Additionally, addressing the emotional and psychological impacts of displacement is essential. Displaced individuals may experience stress, anxiety, and trauma as a result of losing their homes and communities. Providing mental health support and counseling is crucial for helping them navigate these challenges and fostering emotional resilience.

Displacement due to natural disasters poses significant challenges, particularly for vulnerable groups such as women, children, and the elderly. Displacement effect theory underscores that these populations face compounded difficulties in the aftermath of disasters, including limited access to resources and support. Their specific needs can often be overlooked during recovery efforts, leading to disruptions in education for children and exacerbated health issues for the elderly. Targeted interventions are essential to ensure that these groups receive adequate support during the recovery process, emphasizing the importance of addressing both immediate needs and long-term stability.

The Tamang community in Jwalamukhi exemplifies the complex interplay between displacement, livelihood changes, and cultural adaptation. As they transition from traditional agricultural practices to alternative income sources, they encounter risks of cultural erosion and economic instability. However, their resilience in rebuilding social connections and accessing resources highlights their adaptability in the face of adversity. This aligns with displacement effect theory, which emphasizes the necessity of fostering social capital and creating opportunities for displaced individuals to re-establish their livelihoods. The community's experiences reflect how social networks can be vital for recovery, reinforcing the theory's assertion that effective support systems are crucial for successful integration.

To sum up, effectively addressing the needs of displaced populations, authorities and organizations must develop comprehensive strategies that incorporate insights from displacement effect theory. This includes financial assistance, job training, temporary shelters, and long-term housing solutions. Additionally, recognizing the emotional and psychological impacts of displacement is vital; displaced individuals may experience stress, anxiety, and trauma. Providing mental health support and counseling can help foster emotional resilience, enabling individuals to navigate the challenges of their new realities. Ultimately, a holistic recovery approach that aligns with the principles of displacement effect theory will be critical in facilitating successful recovery and integration for displaced populations globally.

Before the earthquake, the Tamang community in Jharlang had a unstable lifestyle. They lived in traditional two-storied homes made from local materials, which provided safety and discomfort. This had led to increased feelings of stress and insecurity because of the chances of natural disasters. Most families were involved in agriculture and crafts, allowing them to support themselves and maintain a sense of identity within their close-knit community. Social ties were strong, with family and friends living nearby, creating a network of support. However they were very backward community. After the earthquake, everything changed. Many families were forced to leave their homes and now live in temporary, substandard housing in Jwalamukhi Rural Municipality. Access to basic needs like food, clean water, and healthcare has become reliable, pushing many families into safe drinking water practice. Traditional ways of making a living are much harder to maintain, leaving people opportunity to find new jobs and sources of income and being able to use bank facilities which eventually is uplifting their economic status.

Social connections have become stronger, making it easy for individuals to adapt to their new surroundings. There are chances to engage with local activities and meet new people, the challenges of adjusting to a different lifestyle and preserving cultural identity make this transition tough. Overall, the Tamang community is facing significant happiness in rebuilding their lives after displacement in Jwalamukhi Rural Municipality.

Livelihood Conditions of Displacement Tamang

(A Study of Migrated Tamangs of Jwalamukhi Dhading)

A Thesis

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Appendix-1

Questionnaire Schedule

Displacement and Livelihood Transformation among Migrated Tamang Households in Jawalamukhi-3, Dhading

1. General Introduction of the Respondents:

Individual details

S.N.	Name	Age	Sex	Education	Occupation
1					
2					
3					
4					
5					
6					
7					
8					

1. Current Location (Shelter/Resettlement Site):

- a) Temporary shelter b) Resettlement site c) Host community
- d) Other (Please specify) _____

2. Date of Displacement:

- a) Less than 3 months ago b) 3 to 6 months ago c) 6 to 12 months ago
- d) More than 12 months ago

2. Average Monthly Income:

Income in R.S.	Number of households				
	Culture		ce		ESS
More than 5000					
10000					
-20000					
-30000					
-40000					
-50000					
-above					

3. Employment Status of Household Members:

- a) Employed full-time b) Employed part-time c) Seasonal work
 d) Unemployed

Nutrition

1. Which of the following food groups do you consume regularly? (Please list all that apply)

- a) Fruits b) Vegetables c) Grains d) Meat
 Dairy products
 e) Processed foods f) Others (please specify): _____

2. Have you faced any difficulties in accessing nutritious food?

- a) Yes b) No

3. Are there any traditional foods or dietary practices from your original community that you have had to abandon or modify?

a) Yes

b) No

4. Do you have access to any community programs or resources that support nutrition?

a) Yes

b) No

Section 3: Health

1. How would you rate your overall health since migrating?

a) Much better

b) Somewhat better

c) No change

d) Somewhat worse

e) Much worse

2. Have you experienced any health issues related to migration? (e.g., respiratory problems, stress, infections)

a) Yes

b) No

3. Do you have access to healthcare services in your current location?

a) Easily accessible

b) Somewhat accessible

c) Not

accessible

4. Have you faced any barriers to accessing healthcare services?

a) Yes

b) No

5. Are there specific health concerns or issues prevalent in your community since migration?

a) Yes

b) No

6. Do you have access to traditional medicine or health practices from your original community?

a) Yes

b) No

Section 4: Education

1. What is the highest level of education you have attained?

- a) No formal education b) Primary education c) Secondary education
- d) Higher secondary education e) Post-secondary education
- f) Other (please specify): _____

2. How has migration impacted educational opportunities for children in your household?

- a) Significantly improved b) Slightly improved
- c) Remained the same d) Slightly worsened

3. Do children in your household have access to education in your current location?

- a) Fully accessible b) Somewhat accessible
- c) Not accessible

b. Occupation

1. Why did you move out from your village ?

(whom please mention)

2. How has your livelihood changed after migrating ?

3. Do you get benefit from these NGOs and INGOs ?

Yes / No

4. What work do you do here after displacement ?

- a. Job b. Teacher c. Business d. others

5. What is your main occupation ?

.....

7. What is your secondary occupation?

.....

8. Do you have your own land?

Yes (B) no

9. How much do you earn in one month?

10. What type of program do you wish with government should implement for the upliftment of your community?

c. Social and Cultural Life:

1. Community Engagement (Before the Disaster):

a) Active participant b) Occasional participant c) Not involved

2. Access to Social Services :

a) Healthcare b) Education c) Both healthcare and education

d) None of the above

3. Cultural Practices and Traditions Observed (Before the Disaster):

a) Regularly observed b) Occasionally observed

c) Not observed

4. Immediate Changes in Housing (After Displacement):

a) Improved shelter b) Same as before

c) Worse than before

5. Changes in Income Sources (After Displacement):

- a) New sources of income b) Loss of income
- c) Same sources as before d) No income

6. Access to Basic Necessities (After Displacement):

- a) Adequate b) Some difficulties c) Significant difficulties

7. Changes in Community and Social Networks (After Displacement):

- a) Stronger connections b) Same as before c) Weaker connections

8. How has your diet changed since migration?

- a) Significantly improved b) Slightly improved
- c) Remained the same d) Slightly worsened
- e) Significantly worsened

d. Adaptation and Coping Strategies:

1. New Livelihood Activities (After Displacement):

	ular	ry	dary
ng			
ry			
labors			
al husbandry			
nt			
ing mates and ropes			
s			

- a) Agriculture b) Small business c) Wage labor
- d) Other (Please specify) _____

2. Support Received (After Displacement):

- a) Government aid b) NGO assistance c) Community support
- d) None of the above

3. Challenges Faced (After Displacement):

- a) Discrimination b) Lack of resources c) Health issues
- d) Other (Please specify) _____

4. Adaptation Strategies (After Displacement):

- a) Relocation b) Skill development c) Seeking new employment
- d) Other (Please specify) _____

e. Long-term Changes and Patterns:

1. Sustainability of New Livelihoods (Long-term):

Income in R.S.	Number of households				
	Culture		ce		ess
More than 5000					
10000					
-20000					
-30000					
-40000					
-50000					
-above					

- a) Stable income b) Some instability c) Very unstable

1. Impact on Cultural Practices and Social Life (Long-term) :

- a) Minimal impact b) Moderate impact c) Significant impact

2. Plans for the Future:

- a) Return to original place b) Stay in current location c) Move to a new location
- d) Other (Please specify) _____

3. Overall Satisfaction with Current Living Conditions:

- a) Very satisfied b) Satisfied c) Neutral
- d) Unsatisfied e) Very unsatisfied